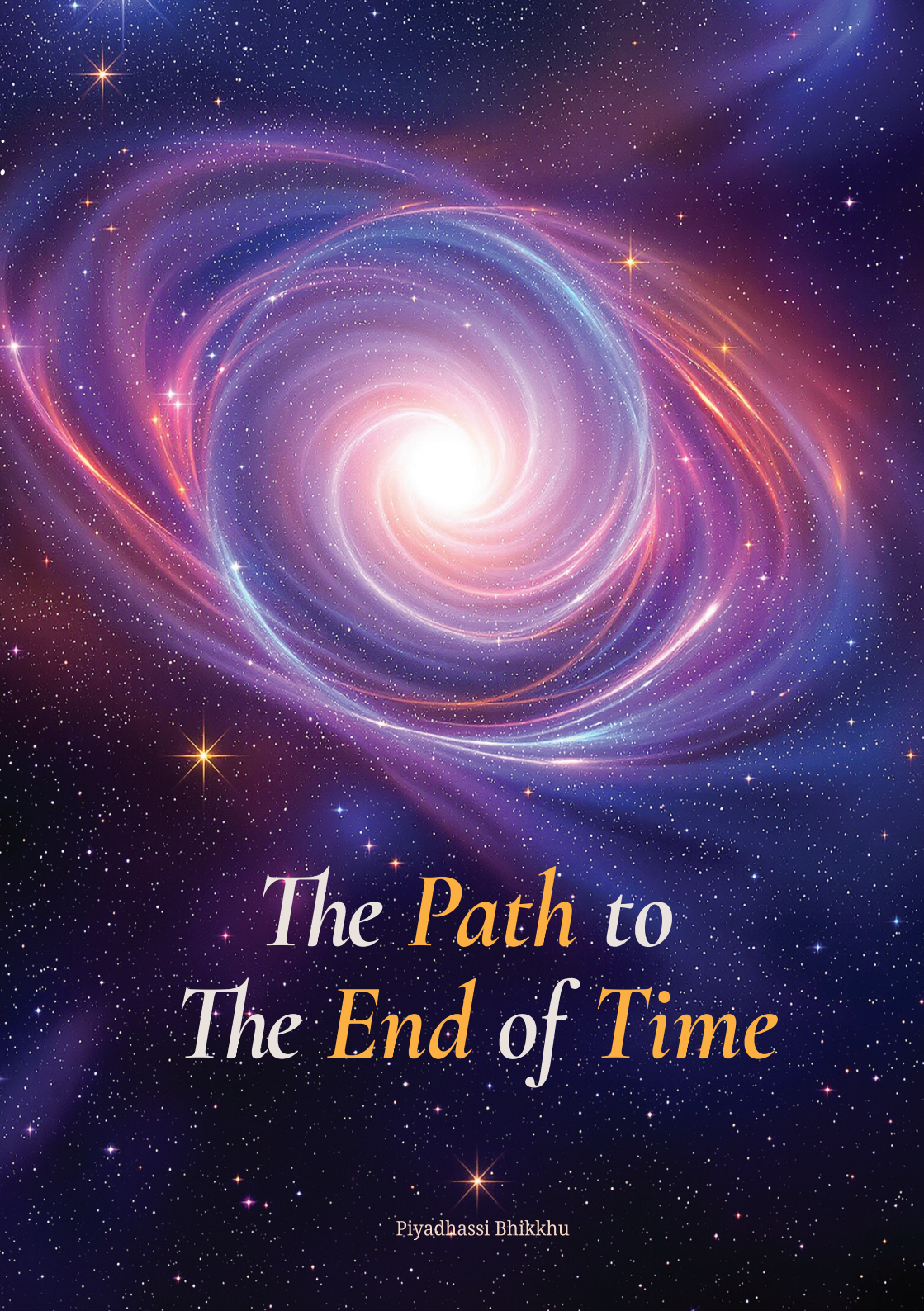

The Path to The End of Time

Piyadhassi Bhikkhu

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The Path to The End of Time

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Prologue

The emergence, existence and dissolution of all matter and energy, indeed the globe itself and all phenomena in the universe, are within the boundary of time. The dimension of matter and energy in which the mind dwells and develops is called "*saṃsāra*" or "the cycle of rebirth."

No one knows exactly at which particular point in the universe's time the mind began its journey and settled down in this cycle of rebirth.

How the universe will end is not as important as the question that asks how the cycle of *saṃsāra* will stop.

Pushing force out of the center point causes movement to occur. Pulling force into the center point binds all matters together. Cooperation between the pulling force and the pushing force causes the life cycle of the planets.

Ignorant mind moves within the cycle of rebirth. The underlying forces behind its movement are the pulling force (pleasure) and the pushing force (displeasure).

If these two forces dissolve, all planets and *saṃsāra* will come to an end.

There are many paths to choose, but most of them always lead us astray, trapping us within the cycle of the planets and *saṃsāra*.

The middle way is the path that leads the mind to the state of equanimity within the world of matter and energy. It leads the mind into the neutral state within the dimension of time.

When the equanimity of the mind increases, pleasure and displeasure will dissolve and the cycle of time and *saṃsāra* will come to an end.

There are many life paths for us to choose.
But most of them always make us trapped within the cycles of planets and rebirths.

The middle way is a path that brings the mind to equanimity within the world of matter and energy. It brings the mind to equanimity within a temporal dimension.

When the strength of equanimity increases up to a point, the pulling force of gladness *(abhijjhā)* and the pushing force of sadness *(domanassa)* will dissolve. The cycle of time and the cycle of rebirth will come to an end.

This book is intended to perform its duty as a good friend who will accompany you on this journey, which begins at the edge of time. Then we will go deeper into the center point of time. The last part is the end of time. This is the path of the middle way.

Are you ready for the journey?

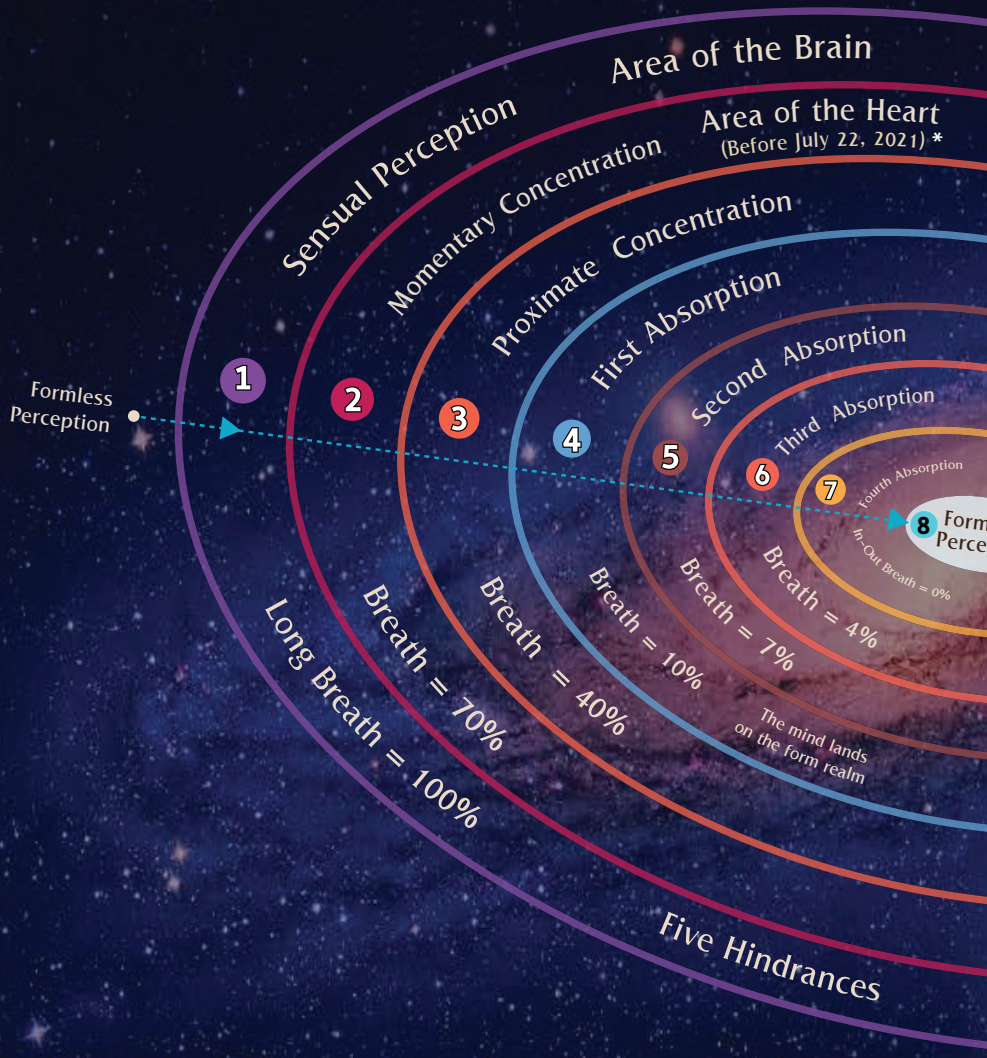
Piyadhassi Bhikkhu
Morwakee Temple
Mae Wang, Chiang Mai

November Full Moon, 2020

Chart 1

Scope of Mental Perception

The circles within the chart show the boundary of perception at the worldly level. Time pervades perception at the worldly level; worldly perception moves with time.



- The Edge of Time: Sensual Perception
- The Center Point of Time: Perception of Form
- The Center Point of Time: Perception of the Formless
- Atemporal Dimension *(Akāliko)*
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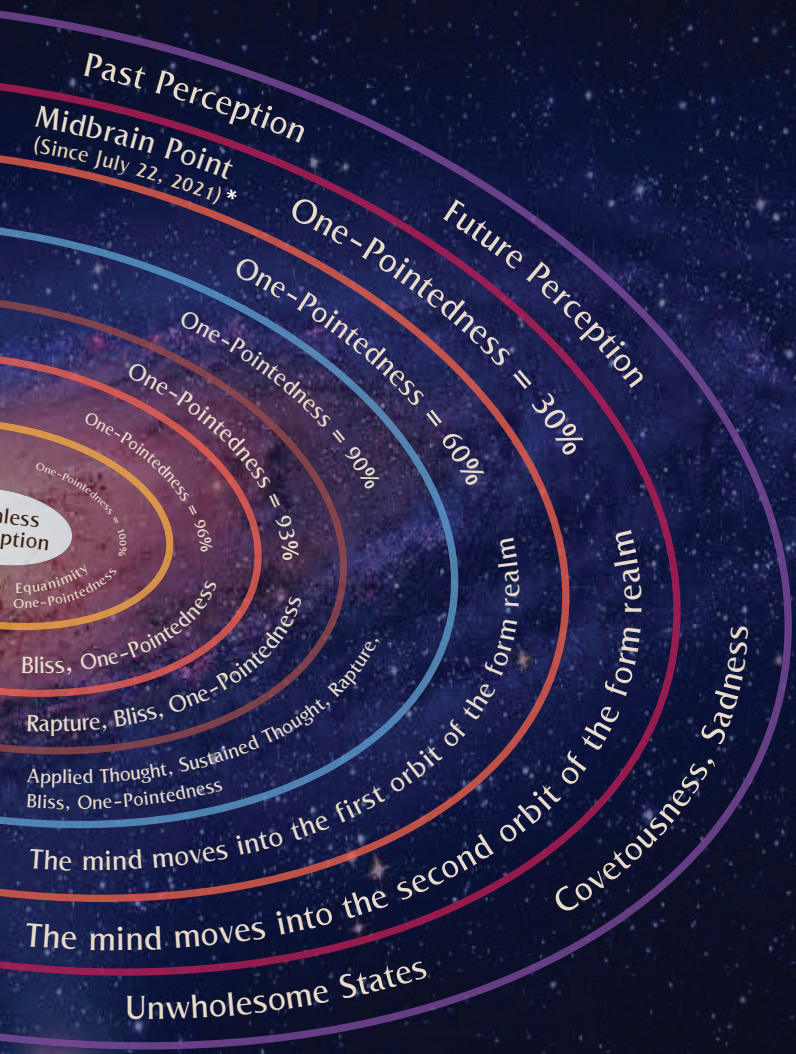

*See more explanation on page 14

INTRODUCTION

Knowledge of the Sixteen Levels of the *Ānāpānasati Sutta*

- Will lead practitioners and students to understand the structure of the mind and the space of mental perception.
- The scope of mental perception has two levels, namely the mundane (*lokiya*) level which is within the boundary of time and the supermundane (*lokuttara*) level which is an atemporal mode of perception (*akāliko*).
- There are three levels of mundane perception, all of which have perception (*saññā*)[1] and feeling (*vedanā*) as mental formation (*citta-saṅkhāra*).

The First Level of *Ānāpānasati* (Long Breath: 100% or the whole volume of inhalation and exhalation)

- This is the perception **at the edge of time**.
- It has the **brain** as the basis of perception.
- The **left part** of the brain is the basis of past perception.

---

[1] It is the awareness of an object's distinctive marks (one perceives blue, yellow, etc.). If, in repeated perception of an object, these marks are recognized, it functions as memory.

- The **right part** of the brain is the basis of perception of the future.
- The perception process proceeds under the pulling force of the brain (sensual perception—*kāma-saññā*).
- The hindrances (unwholesome drive: covetousness (*abhijjhā*) and sadness (*domanassa*)) bind the mind to cling to sensual perceptions obtained through the five senses.
- There are three kinds of feeling in this level of perception, namely pleasant feeling, painful feeling and neither-pleasant-nor-painful feeling.

The Second to the Thirteenth Level of *Ānāpānasati*

- This is the perception at the **center point of time**.
- The mind is free from the hindrances (temporary liberation by substitution of opposites—*tadaṅgavimutti* and temporary liberation by repression—*vikkhambhanavimutti*).

The Second to the Sixth Level of *Ānāpānasati*

- Volume of the breath decreases respectively in each level.
- Before the 22nd of July 2021, the mind always moved from the **brain** down to the **heart**. However, since the 22nd of July 2021, the mind has moved from the **brain** to the **midbrain point**.
- Perception is under the pulling force at the heart (*rūpa-saññā*).
- Perception here depends on the four elements, namely earth, water, fire, air.

- Feeling in perception is pleasant (*sukha-vedanā*).
- This is inner happiness which does not depend on contacts through the five senses.

The Seventh Level of *Ānāpānasati*

- The inhalation and exhalation **disappear**.
- Before the 22nd of July 2021, the mind always moved from the **heart** base to the center point of form perception. However, since the 22nd of July 2021, the mind has moved from the **midbrain point** to the center point of form perception.
- The feeling in this stage is **equanimity**.
- **Verbal formation** already extinguished in the **fifth level** of *Ānāpānasati* (**the second absorption—*jhāna***).
- **Bodily formation** extinguishes in the **seventh level** of *Ānāpānasati* (**the fourth *jhāna***).
- The remaining flow which keeps arising and ceasing is that of **mental formation**.

The Eighth and the Ninth Level of *Ānāpānasati*

- It is the perception which depends on the **element of space** (*ākāsānañcāyatana-saññā*).
- It also depends on the **conscious element** (*viññāṇañcāyatana-saññā*).
- Mental perception depends on the six elements which still have certain temporal boundary in the mental process.
- Now the mind is moving onto the void element (*suññata-dhātu*) (*ākiñcaññāyatana-saññā*).
- Perception in this level is still composed of *saññā* and *vedanā*.

- The mind is still within the boundary of time.
- It is still in the dimension of the arising and ceasing flow.
- The mind has a strong wish to go beyond the cycle of time.

Nevasaññānāsaññāyatana-Saññā

- The mind is moving onto the sphere of neither-perception-nor-non-perception (*nevasaññānāsaññāyatana-saññā).*
- One cannot definitely say that perception still exists.
- Nor can one say that it already extinguished.
- Perception is unstable, and not completely extinguished.
- This is the highest stage of perception in the cycle of rebirth.

Āneñjasappāya Sutta

In this *Sutta*, the Buddha told Ānanda that the mind which clings to equanimity at the level of *nevasaññānāsaññāyatana-saññā* is still trapped within the boundary of time. In this space, there is still the flux of arising and ceasing.[2]

---

[2] *Āneñjasappāya Sutta*—Conducive to the Imperturbable (MN 106). The recommended English version of all *Tipiṭaka* translations is the website Sutta Central by Sujato Bhikkhu. (See the most updated version of Sutta Central at suttacentral.net)

Vipassanā Meditation

- It is the knowledge that dissolves, melts and extinguishes craving and clinging forces of the feelings in every step.

The Tenth to the Thirteenth Level of *Ānāpānasati*

- This is the process of *vipassanā*.
- The mind develops clear comprehension of the arising and ceasing flux (*anicca*) of feeling that accompanies other mental concomitants (bliss, rapture, joy, concentration and equanimity).

The Fourteenth to the Sixteenth Level of *Ānāpānasati*

- This is **an atemporal** (*akāliko*) level.
- It does **not have temporal dimension**.
- It is **supermundane** (*lokuttara*).
- It is the state of the path, the fruition and *nibbāna*.
- It is not accompanied by perception (*saññā*) and feeling (*vedanā*).
- **There is no arising and ceasing flow**.

Transcending Time

There are three modes of living of the enlightened person.

First, dwelling at the **center point of time**, using it as a **holy abode**.

Second, remaining in the mode **of transcending time** (*dhammacakka*).

Third, remaining in the wisdom of liberation (*vimuttiñāṇadassana*).

22nd July 2021

Turning Point Time of the Center of Perception

Before 22nd July 2021, the center point of every kind of perception, no matter wholesome or unwholesome, *kamma* result or kammically inoperative consciousness, the center point of perception converged at the heart … *Mano pubbaṅgamā dhammā*… All Dhamma has the mind as leader…all is achieved by the mind…All Dhamma converged in feeling. All feeling converged at the heart [3].

Previously, if practitioners focused the awareness at the heart, they could stop or get rid of obstacles (temporarily). This technique worked since the mind united itself totally with the knowing element. So, it did not rush off into the realm of the known.

Since the 22nd of July 2021, the spot at the heart does not have that same function any more. The spot at the heart functions as the center of unwholesome perception only, whereas the wholesome perception, *kamma* result including *kammically* inoperative consciousness change the center point from the heart to the midbrain point.

---

[3] From *Pāḷi* citation, the mind is referred to as abstract entity encompassing the core of experience. However, in this particular section of this book, the author wanted to emphasize the concrete bodily basis of meditative experience. He wanted to indicate the change of his bodily basis in meditation that occurred to him on the 22nd July 2021. (Translator's note)

On the road of the middle way
which will lead to freedom of mind,
knowledge of this book
will become part of Dhamma friends.
May the knowledge which is shared here
develop into knowledge of enlightenment.
Be it your first hand and direct experience
of liberation in this very life.

Piyadhassi Bhikkhu

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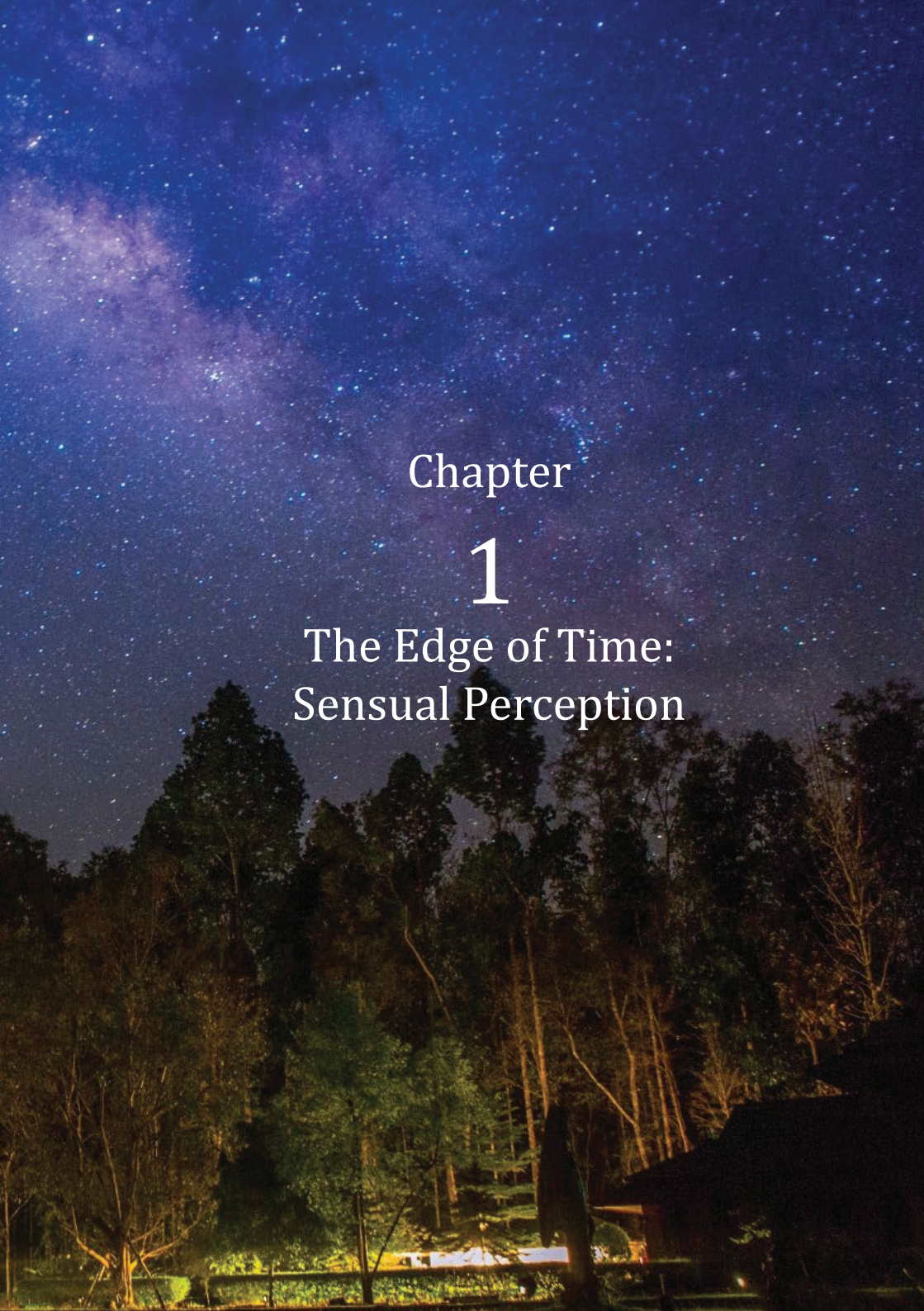
and Wisdom of Liberation



Chapter 1
The Edge of Time: Sensual Perception

The Scope of Mental Perception

Supermundane Level

Perception not related to time

Atemporal perception *(Akāliko)*

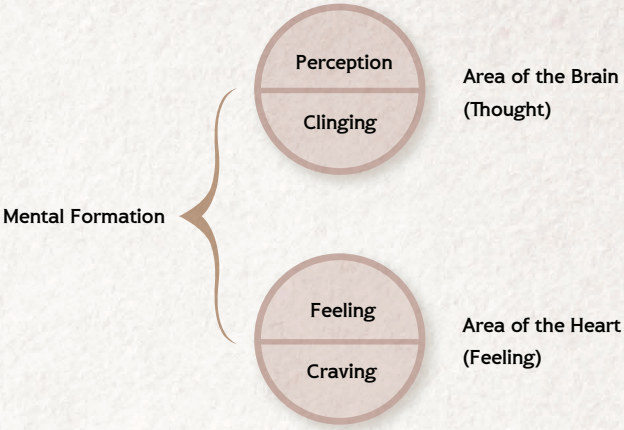
Mundane Level

Perception related to time

Compounded with time

Chart 2

Mental Formation



Perception at the Mundane Level:

- is composed of the temporal dimension.
- is driven along with time.

The main components of mind (the mental concomitants) at the level of worldly perception are:

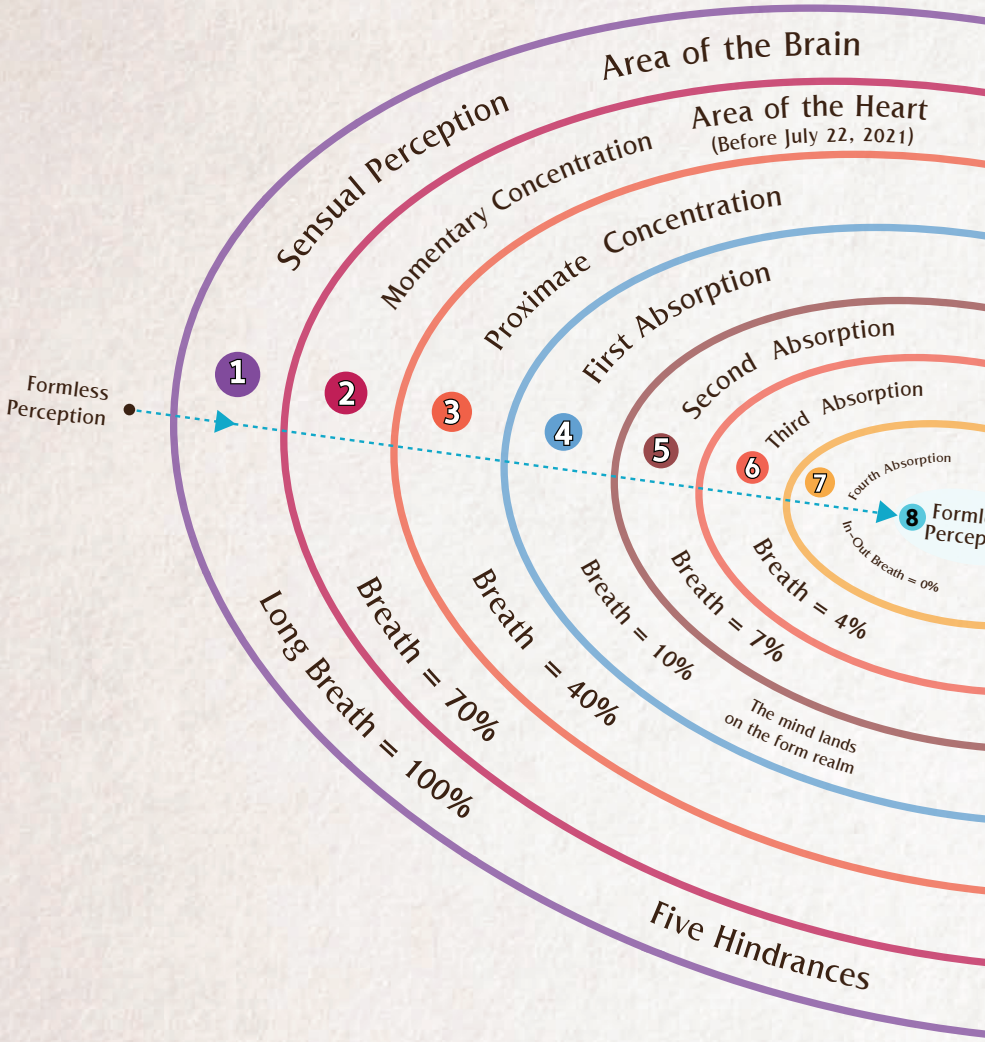
1. Perception (*saññā*)
2. Feeling (*vedanā*)

These two mental concomitants are the main features of the mind each time it perceives an object. Within the cycle of rebirth (*saṃsāra*), there are three realms of existence: the sensual realm, the form realm and the formless realm.

Chart 3

Scope of Mental Perception

The circles within the chart show the boundary of perception at the worldly level. Time pervades perception at the worldly level; worldly perception moves with time.



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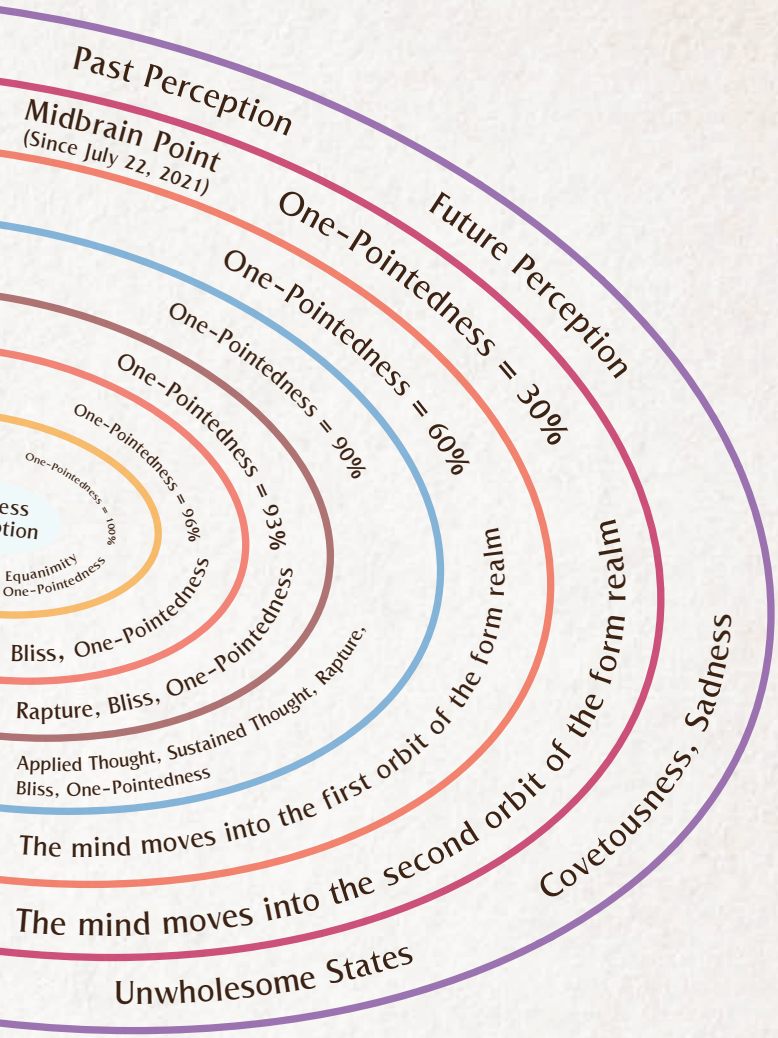


There are Three Levels of Worldly Perception.

1. The edge of time (perception in the sensual realm)
2. The center point of time (perception in the form realm)
3. The center point of time (perception in the formless realm)[4]

1. The Edge of Time (Perception in the Sensual Realm)

The edge of time is the outermost circle, circle #1.

- The sensual realm is the lowest level where the mind resides.
- Perception in the sensual realm is within the past and future time frame.
- Using a simile, it is like a planet which falls under the gravitational force of sensual experience (memories and mental objects derived from contact with the five sense-doors).
- The sensual realm is therefore the abode of hindrances (*nīvaraṇa*) and unwholesomeness (*abhijjhā* and *domanassa*).

---

[4] For the second and third levels of perception, see Chapters 2 and 3, respectively.

- Mental perception works under the control of the **brain**. The mind is drawn and fixed at the **brain**.
- **The left part of the brain** registers and memorizes all objects derived from the five sense-doors contact (past remembrance/sensual perception).
- **The right part of the brain** functions to fulfill the sense of lack[5] through imagination, planning and creating new mental objects (future plans/thoughts of sensual pleasure).
- **Mental formation** (*citta-saṅkhāra*) is the realm of thought whose function needs the collaboration of both parts of the brain.
- **Feeling** (*āmisa vedanā*) includes the positive, negative or neutral feelings arising through the contact with the five sense-doors.

[5] According to Ven. Piyadhassi, an important characteristic of craving (*taṇhā*) is the sense of lack. No matter how successful one is in any aspect of life, one always wants to find something new and interesting. It drives the need to project into the future. (Translator's note)

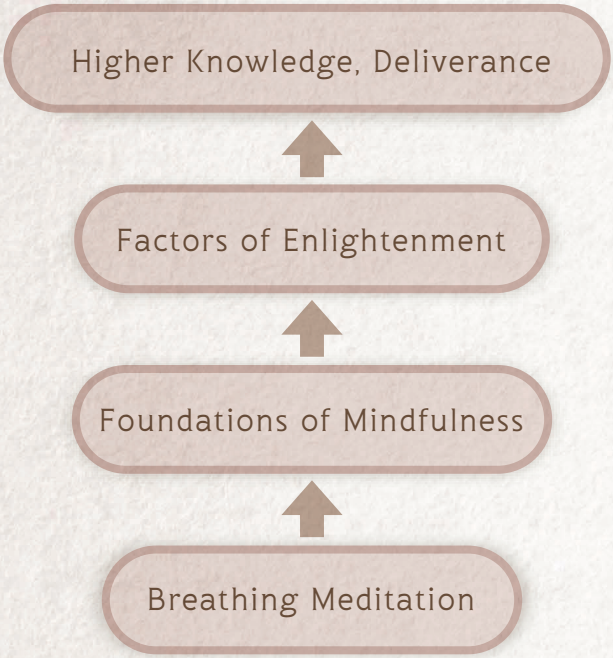
The Middle Way (*Majjhimā Paṭipadā*) is:

- The knowledge enabling the mind to move out of the edge of time (sensual realm).
- The knowledge freeing the mind from the attracting force of sensual perception and the attracting force of the brain.
- The knowledge leading the mind into the area of the heart which is the center of time (the form realm, the formless realm). These two realms are higher and subtler than the sensual level.
- The mind will be freed from the space of body and mind and achieve supermundane knowledge and liberation (*vijjā* and *vimutti*).

The center point of
a circle is equal to zero.
Piyadhassi Bhikkhu

Chart 4

Complete Breathing Meditation



Introduction to Breathing Meditation

Breathing meditation (*Ānāpānasati*) is:
The bridge connecting the edge of time
to the center of time.

The bridge connecting sensual perception
to perception of form and the formless.

The bridge connecting the sensual realm
to the form and the formless realms.

The bridge connecting the area of the known
to the unknown.

The bridge connecting the mundane
to the supermundane (*lokuttara*)

Breathing Meditation (*Ānāpānasati*)

- Breathing meditation is one of the tactics to train the mind to move into the state of equanimity in perception *(majjhimā paṭipadā—the noble eightfold path)*.
- When equanimity becomes stronger, the mind will move into the level of the factors of enlightenment *(bojjhaṅga)*.
- When the faculties of concentration *(samādhi-bala)* and wisdom *(paññā-bala)* are well balanced at their peak *(bojjhaṅga)*, **the knowledge leading to liberation** will emerge *(magga-ñāṇa)*.
- **The knowledge of the path *(magga-ñāṇa)*** is a process in which the mind comes out of the circles of time and the body-mind *(nāma-rūpa)*.
- **When the knowledge of the path emerges, the circle of body-mind is extinguished, coming to an end**.

Seven Advantages of Breathing Meditation

"Mendicants, when mindfulness of breathing is developed and cultivated it's very fruitful and beneficial. ...

When mindfulness of breathing is developed and cultivated in this way you can expect seven fruits and benefits. What seven? You attain enlightenment early on

in this very life. If not, you attain enlightenment at the time of death. If not, with the ending of the five lower fetters you're extinguished in between one life and the next … you're extinguished upon landing … you're extinguished without extra effort … you're extinguished with extra effort … you head upstream, going to the Akaniṭṭha realm …

When mindfulness of breathing is developed and cultivated in this way, you can expect these seven fruits and benefits."[6]

To summarize, there are two benefits of practicing breathing meditation:

1. At most, one can achieve full enlightenment.
2. At least, one can achieve non-returner state (five nonreturner levels).

Note: The benefit of breathing meditation and the benefit of the four foundations of mindfulness are the same. The difference only lies in the duration of period of practice. In the *Ānāpānasati Sutta* (MN 118), there was no mention of the duration of period of practice that enables people to achieve liberation, whereas the *Mahāsatipaṭṭhāna Sutta* (DN 22) specified fruitful periods of practice (within seven days, seven months, or seven years).

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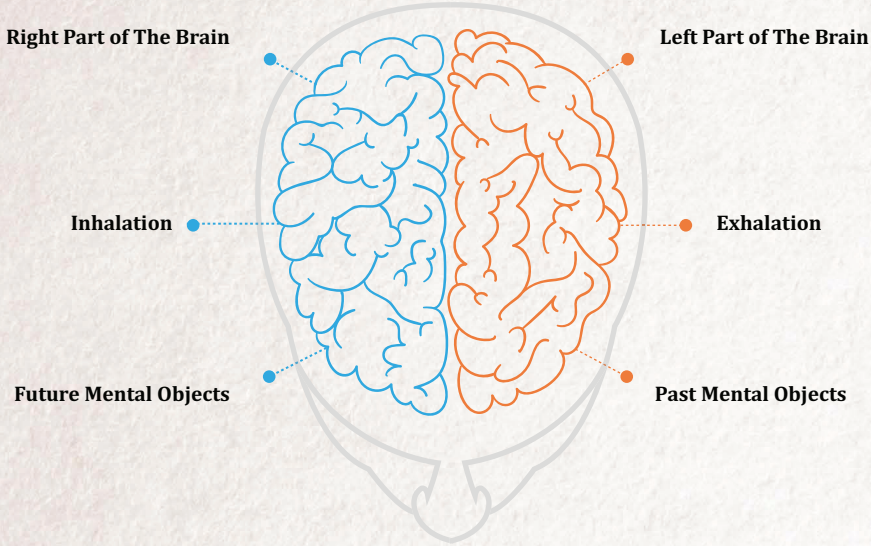
[6] *Dutiyaphala Sutta*—Fruits (2nd) (SN 54.5)

Chart 5

Relation Between

Mind, Mental Objects, Breath and Brain



Relationship Between the Four Factors: The Mind, Mental Objects, Breath and Brain

Within the spinal cord of the body, there are three energy channels, all of which have different functions. The energy inside the three energy channels in the body is related to the past, present and future dimensions.

1. **When the mind perceives a past object (during exhalation), the energy moves in the left channel.** One can test this by closing the eyes and thinking of the past. One can feel sensations in the left part of the brain and in the whole left part of the body.
2. **When the mind perceives a future object (during inhalation), the energy moves in the right channel.** One can test this by closing the eyes and thinking of the future. One can feel sensations in the right part of the brain and the whole right part of the body.
3. **When one is aware in the present moment, the energy will move within the central channel.** If one closes the eyes and is aware of the entire body, staying fixed in the present moment, the here-and-now, the present moment of inhalation and exhalation, the sensation will be in the center of the body.

States of Body and Mind According to the Sixteen Levels of Breathing Meditation Practice

Relationship between one-pointedness and the breath

- From chart 3, the outermost ring (circle #1) illustrates the mind that perceives objects at the sensual level. The breath here is normal, which for the sake of illustration is set at 100 percent.
- Circle #2 indicates the mind in the state of momentary concentration (*khaṇika-samādhi*). The amount of breath decreases abruptly to about 70 percent. One-pointedness begins to emerge. In momentary concentration, one-pointedness is at about 30 percent of its full strength.
- The increasing strength of one-pointedness is related directly to the decreasing amount of breath.
- Circle #3 shows the mind in proximate concentration (*upacāra-samādhi*). About 40 percent of breath remains while one-pointedness is at about 60 percent.
- Circle #4 shows the mind in the first absorption (*appanā-samādhi*). Remaining breath is at 10 percent. One-pointedness is about 90 percent.

- Circle #5 shows the mind in the second absorption (*appanā-samādhi*). About 7 percent of breath remains, whereas the strength of one-pointedness is about 93 percent.
- Circle #6 shows the mind in the third absorption. (*appanā-samādhi*). Breath is about 4 percent, whereas one-pointedness is about 96 percent.
- Circle #7 shows the mind in the fourth absorption (*appanā-samādhi*). The in-and-out breath disappears altogether and one-pointedness is fully 100 percent.
- Circle #8: At the level of formless perception (*arūpajhāna*), the two main components of this absorption are one-pointedness and equanimity. These components are like those in the fourth absorption. The only difference is that the object of concentration at this level is the formless instead of the form.
- The knowledge leading to liberation (*magga-ñāṇa*). The process of emergence of the four levels of liberation will happen within circles #4 through #8 (the four levels of perception of form and the three levels of the formless). **This means that the knowledge leading to liberation will not occur with the fourth level of the formless.**

Chart 6

Sixteen Levels of Breathing Meditation

Body-Mind States According to the Sixteen Levels of Breathing Meditation

Seven Levels of Breathing

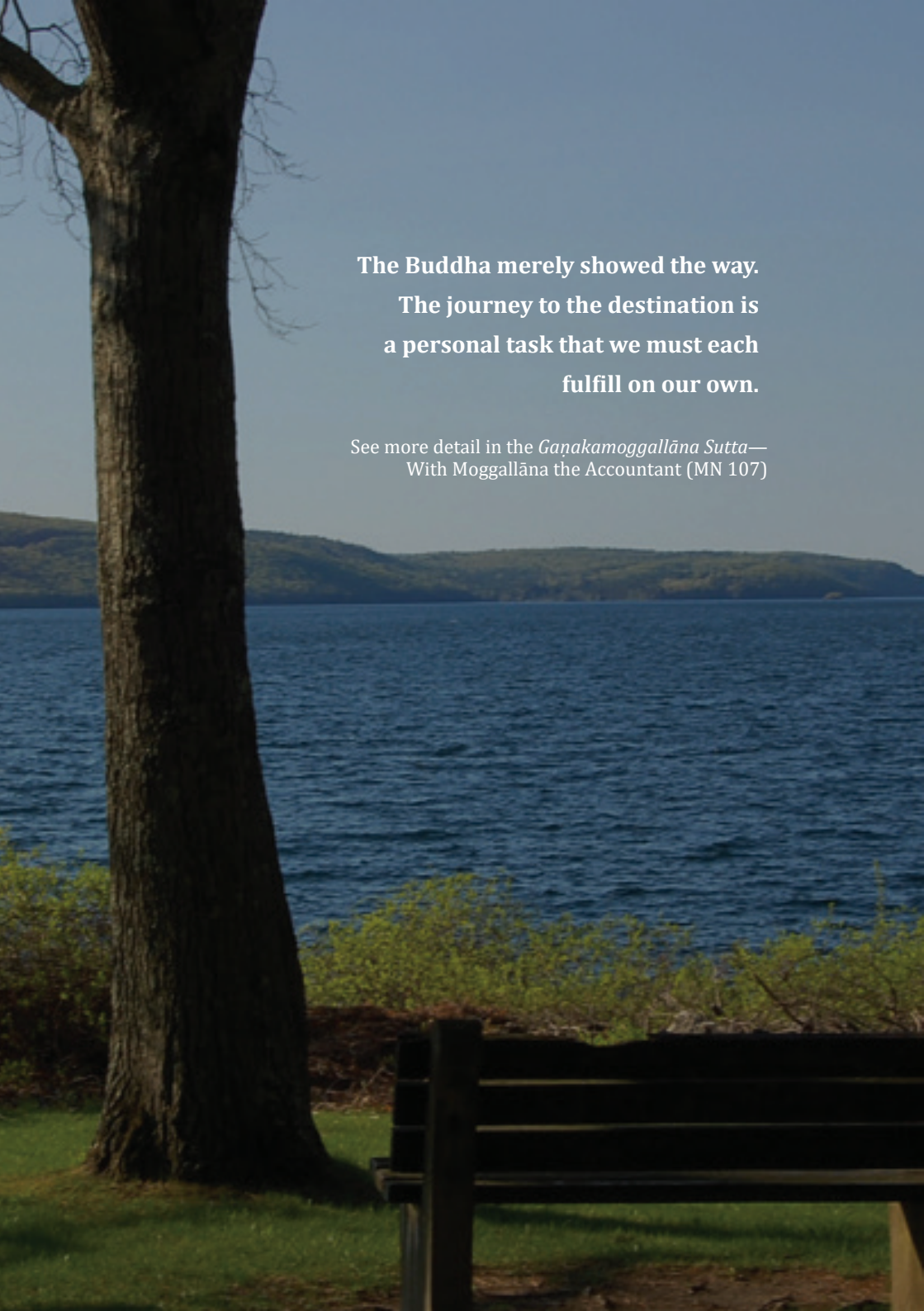
1. Long breath/**sensual perception**
2. Short breath/**momentary concentration**
3. Subtle breath (whole body/whole breath)/ **proximate concentration**
4. Calm breath (1)/**first absorption**
5. Calm breath (2)/**second absorption**
6. Calm breath (3)/**third absorption**
7. Breath extinguished/**fourth absorption**

- From the second level to the sixth, inhalation and exhalation through the nostrils successively decrease.
- At the seventh level, the movement of breath through the nostrils completely disappears.
- **The change from one level of breath to another happens during the exhalation.**

The Characteristics of Breath are Determined by Mental States.

- Our state of mind determines how coarse or refined, how long or short, the breath is.
- Coarse mind results in long and unrefined breath.
- Subtle mind induces short, light and refined breath.

Note: From the second to the sixth level, inhalation and exhalation successively decrease. To make it easier, the author will use figures to indicate the relationship between the breath and the strength of one-pointedness



The Buddha merely showed the way.
The journey to the destination is
a personal task that we must each
fulfill on our own.

See more detail in the *Gaṇakamoggallāna Sutta*—
With Moggallāna the Accountant (MN 107)

Sixteen Levels of Breathing Meditation

16 Levels of Breathing Meditation	4 Foundations of Mindfulness	The Breath (%)
16. Clearly know abandonment (renounce all defilement)	Contemplation of Dhamma	
15. Clearly know extinction		
14. Clearly know detachment		
13. Clearly know impermanence		
12. Clearly know equanimous mind	Contemplation of the Mind	
11. Clearly know firm mind		
10. Clearly know joyful mind		
9. Clearly know the mind		
8. Clearly know calm mental formation	Contemplation of Feeling	0
7. Clearly know mental formation (perception and feeling)		0
6. Clearly know bliss		4
5. Clearly know rapture		7
4. Clearly know calm breath	Contemplation of the Body	10
3. Clearly know whole body (subtle breath)		40
2. Clearly know short breath		70
1. Clearly know long breath		100

One-Pointedness (%)	Mental States		Notes
	Nibbāna		Abandonment is a synonym of *nibbāna*
	Knowledge of Fruition		Extinction is a synonym of *nibbāna*
	Knowledge of the Path		Detachment is a synonym of *nibbāna*
	4 Form Perceptions	3 Formless Perceptions	Knowledge of the Three Characteristics
	4 Form Perceptions	3 Formless Perceptions	Equanimity at Peak
	4 Form Perceptions	3 Formless Perceptions	Concentration at Peak
	4 Form Perceptions	3 Formless Perceptions	Rapture and Tranquility at Peak
	4 Form Perceptions	3 Formless Perceptions	
100	4 Formless Perceptions		
100	Fourth Absorption		Bodily formation (breath) disappears
96	Third Absorption		
93	Second Absorption		Verbal formation stops
90	First Absorption		Sensual perception vanishes
60	Proximate Concentration		
30	Momentary Concentration		
-	Sensual Perception		

The Sixteen Levels of *Ānāpānasati*

The First Level of *Ānāpānasati*:
Inhaling long, one discerns; exhaling long, one discerns.

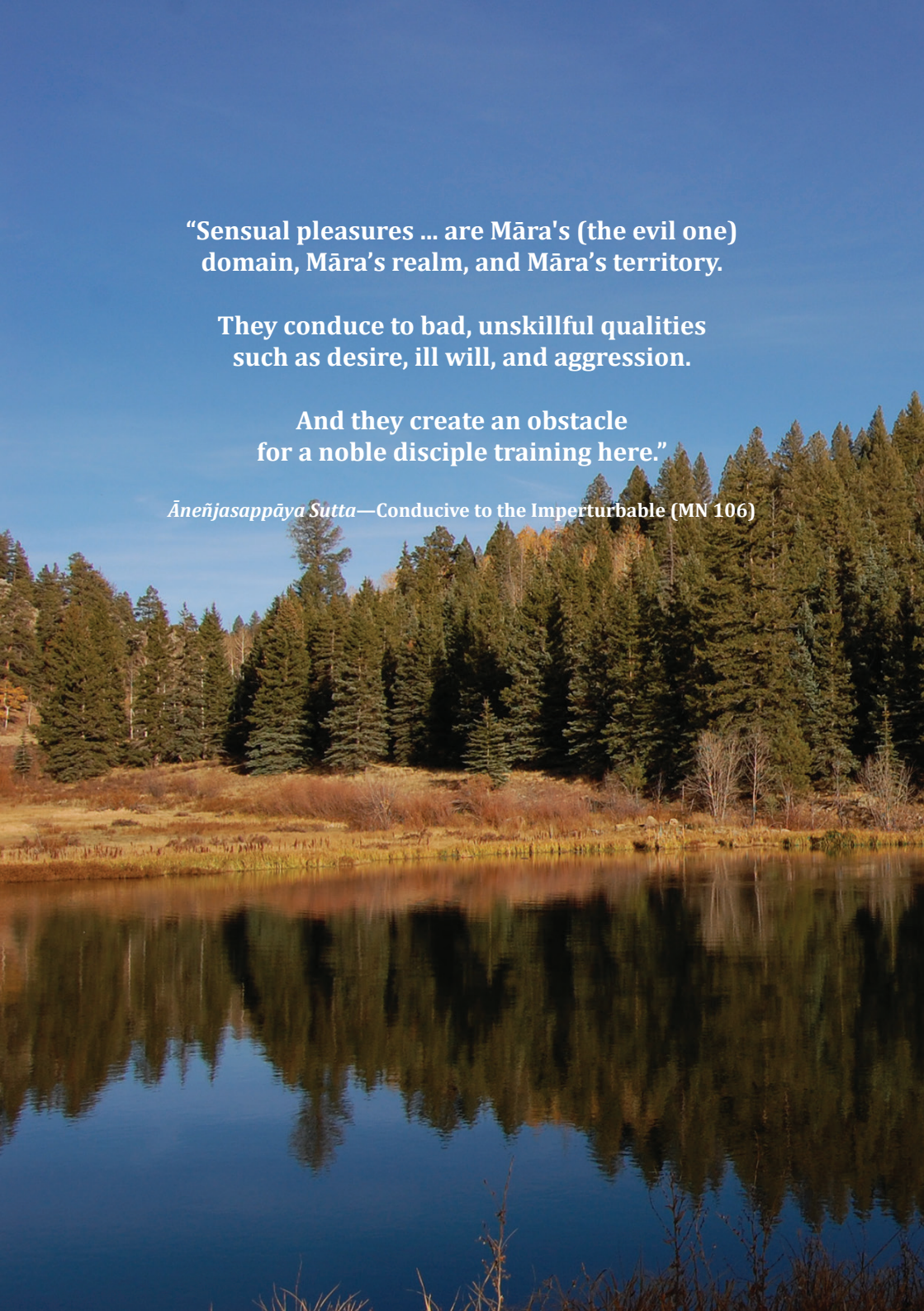
- One is clearly aware of the long inhalation and exhalation.
- The amount of breath is fully 100 percent.
- The mind perceives its objects at the level of sensual perception.
- It knows past perception through the left part of the brain.
- It knows future perception through the right part of the brain.
- In certain moments, the mind knows its objects through thinking, interpretation, judgement and differentiation. No one can stop this process because body, feeling, mind and Dhamma are co-dependent. They simultaneously arise and cease.

Preparatory Sign (*Parikamma-Nimitta*)

- Using effort to continue the intense and assiduous focusing, uniting completely with the object of focus.
- No matter how many thoughts intervene and divert the mind from the focus point, once you become aware of them, come back to the focus point, time and again and again…

The Foundation of the Preparatory Sign (Breathing Meditation)

1. The nostril
2. The area above the upper lip
3. The middle point of the chest (xiphoid area)
4. The center point of the body (about 2 inches above the navel)



“Sensual pleasures ... are Māra's (the evil one) domain, Māra’s realm, and Māra’s territory.

They conduce to bad, unskillful qualities such as desire, ill will, and aggression.

And they create an obstacle for a noble disciple training here.”

***Āneñjasappāya Sutta*—Conducive to the Imperturbable (MN 106)**

Contemplation on the Harm of Sensuality

"Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive, made by illusion, cooed over by fools. Sensual pleasures in this life and in lives to come, sensual perceptions in this life and in lives to come; both of these are Māra's domain, Māra's realm, and Māra's territory. They conduce to bad, unskillful qualities such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here."[7]

The energy binding and subjugating the mind to the force of sensual perception

- Unwholesomeness (covetousness and sadness) is the hindrance that binds, chains and enslaves the mind within sensual perception. This is the cycle of the sensual realm that feeds on past and future mental objects.

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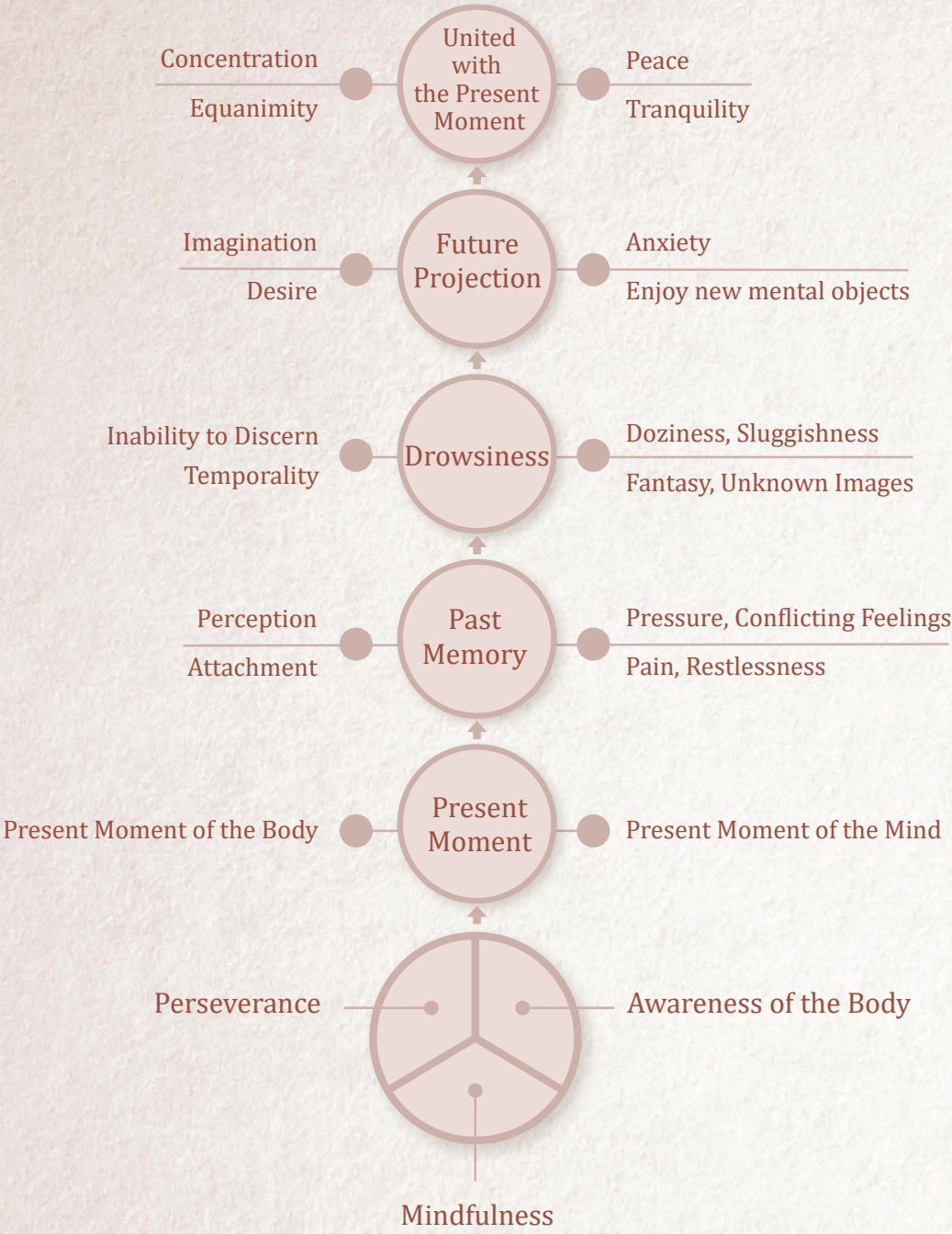
[7] MN 106, ibid.



Process of Mental Purification

Chart 8

The Process of Mental Purification

Pouring clear water into a glass filled with colored water

- Our mind is like a glass or a vessel containing colored water.
- The colored water symbolizes defiled mental objects expressed in the form of thought (*saṅkhāra*). When they become sedimented, we call them latent mental defilement (*anusaya*).
- Clear water is like the mind continously aware of the present moment.
- Continuous effort to be aware of the body and mind is like pouring clear water into the glass.
- The clear water eventually replaces the colored water, and the dirty water spills out.

Past perception, drowsiness and future perception are different forms of mental defilements (seen as the colored water) that will be eliminated.

- In intensive meditation courses (the shortest is three days), the hours of practice per day must not be less than six, and each session should equal one hour.

- During the course, one must strictly observe noble silence and avoid all forms of communication.
- If practitioners follow this advice, all kinds of impurity will be removed in the above mentioned sequence.
- Even though different practitioners may use different meditative methods to stick to the present moment, the process of eradicating impurities will be the same.

Three Levels of Impurity

1. Past Memories

- According to the above chart, past mental objects, perceptions (*saññā*) and memories will co-arise with the force of clinging (*upādāna*).
- During the first day of intensive practice, around 90 percent of eradicated mental objects will be past remembrances, and the co-arising feelings will be mostly negative.
- Sadness (*domanassa*) manifests through frustration, restlessness, aggressiveness, conflicting emotions and depression.
- These negative feelings that arise with past remembrances are like time bombs ready to explode whenever triggered.

- Ignorant mind creates these time bombs, and four kinds of circumstances or occasions lead to their exploding.

1. A period when one cannot get what one wants and feels extremely disappointed
2. A period of illness: If we observe sick people, we see a lot of them are in a negative mood and can be highly demanding and aggressive or use abusive words.
3. The period prior to death, the final illness

- In the first three situations above, if the mind does not know *samādhi and vipassanā*: the time bomb will explode in the form of aggressive behavior, both physical and verbal.

4. A period during *samādhi and vipassanā*:

- If one practices *samādhi and vipassanā*, one will not react to one's own negative mental states.

- The energy of concentration and insight will lead to the strength of awareness. One merely observes and just knows things as they really are.

- To observe and perceive things as they are results in increasing equanimity. The mind is neutral in perception, like a person on the river bank seeing a stream of feelings and mental formations flowing by without getting wet.

- When one keeps on working to clearly comprehend things as they are, clinging to the misperception of the self as the main actor in the world of the past will lose its stronghold. As a result, pleasure and painful feelings will also lose their mooring.

Not choosing, not desiring,
not expecting, not controlling

Piyadhassi Bhikkhu

Methods to Eradicate Past Mental Objects

- Before getting into the process of awareness practice, be it sitting or walking meditation, it is necessary to get rid of the important obstacles to the practice:

Obstacles to Awareness Practice:

1. Desire
2. Choosing mental object
3. Expectation
4. Control, value judgments, increasing or decreasing mental objects

- When the mind is free from desire, choices, expectation and control, the practitioner will be able to experience lightness. The mind becomes a mere observer, not the actor. It is ready and alert, able to observe any changes happening in the body and mind in the present moment.
- If the force of clinging is powerful, it will bind the mind, chaining it up and imprisoning it within the diversity and complexity of the world of thought.
- Ignorance makes the mind cling to memories, taking them as real reflections of the self.
- Every time the mind perceives things, it has the self as center, relating itself to others.
- Within the world of relationship, sometimes, the self plays the role of the accuser, sometimes the role of the accused. But in the end, it gets stuck in the whirlpool of thought produced by itself.
- For those whose spiritual faculties are not strong, if faced with incessant thoughts, one should stop watching the breath.
- One should stop using every method related to the breath and resort to other methods.
- The following are various methods one can use instead of breathing meditation.

The Miracle of the Midbrain Point:

- **A method that enables the mind to rest and stop from thoughts**
- **A tactic to dissolve the obstacles of awareness in the here-and-now**

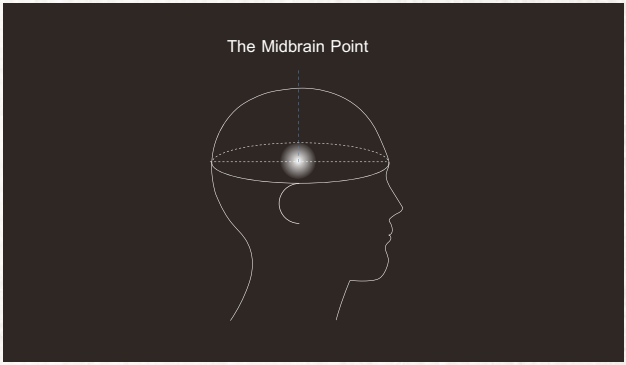
1. Making resolution or wish, releasing the mind from choosing its objects.

The method:

- Making resolution or wish that in this sitting session, I will free the mind from all kinds of choices.
- I will not seek, want, expect and demand anything from life. There will not be any conditions in my perception.
- When the mind is free from choices, the awareness will automatically unite itself at the midbrain point.
- Breathing will become calm and very subtle so that one can hardly sense it.
- Ignore it. Do not focus or be aware of the breath.
- Just be aware. Experience the unity, stillness and peace of the mind.

- When the mind does not choose its objects, observation and awareness of the here-and now will become very alert and sharp.
- Desire, craving, intention and aspiration dissolves.
- Awareness goes to and focuses at the midbrain point.
- One feels empty in the brain. No thoughts and thinking activities.
- There is only sheer awareness of the continuity of the present moment.
- For one who can feel it, one can experience the emergence of light that gradually diffuses throughout the brain.
- If one cannot feel the midbrain point, please try other methods below.

Note: This technique can be applied with other gestures in daily life activities.



2. Draw a horizontal line from the left ear to the right and focus at the middle point of this line

- Be aware and unite with this spot. Here is the midbrain point.
- Just sheer awareness.
- No imagination, no visualization.
- Ignore the breath. Do not be aware of and not focus at it.
- Do not use recitation.
- Do not expect any results from this method.

3. Focus at the Tip of the Tongue

- Just sheer awareness.
- No imagination, no visualization.
- Ignore the breath. Do not be aware of and do not focus at it.
- Do not use recitation.
- The sensation at the tip of the tongue is connected to the midbrain point.
- One feels empty in the brain. No thoughts and thinking activities.

- One can experience the emergence of light that gradually diffuses throughout the brain.
- Do not expect any results from this method.

4. Mindfulness of Death

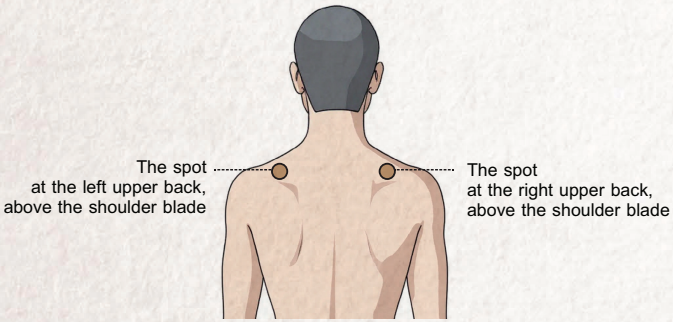
- Recite only the word “dying, dying, dying” continuously.
- The rhythm of recitation is about the movement from one second to another.
- Ignore the breath. Do not be aware of and do not focus at it.
- No imagination, no visualization.
- While reciting, the awareness goes to and focuses at the midbrain point automatically.
- One feels empty in the brain. No thoughts and thinking activities.
- This is the best remedy to calm down and get rid of all kinds of wild thoughts.
- It is a kind of knowledge that everybody can practice and get benefit from, regardless of sex, age, belief or sect.

5. Focus on bilateral spots on the upper back, above the shoulder blades

This method is suitable for those who face drowsiness or restlessness both physically and mentally.

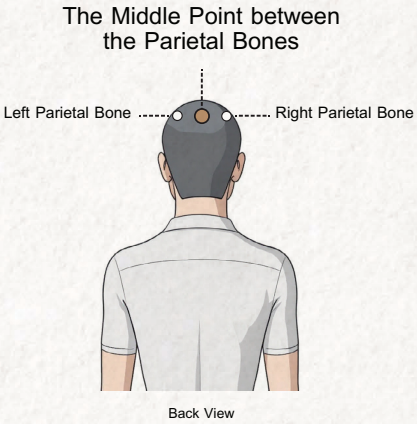
- With inhalation, focus at the middle points of the shoulders simultaneously.
- With exhalation, just relax.
- Only sheer awareness.
- No imagination, no visualization.
- Do not use recitation.
- Energy of oxygen dissolves all heavy and coarse elements within the body.
- One can sense the very light element and light that diffuses throughout the brain.

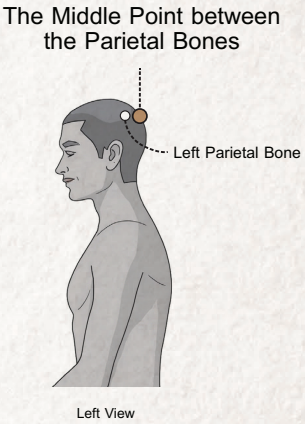
Bilateral Spots on the Upper Back,
above the Shoulder Blades



6. Focus on the Middle Point Between Parietal Bones

- Just sheer awareness.
- No imagination, no visualization.
- Ignore the breath that comes in and out through the nostril. Do not be aware of and do not focus at it.
- Do not use recitation.
- Do not expect any results from this method.





Various techniques below, that were used for defilement release before the 22nd of July 2021, can still be used at present.

Focusing at the Middle of the Left Palm

- One can use the sitting posture similar to the mudra of the Buddha called subduing Māra (*Māravijaya*). Place the right hand with palm downward on the right knee, and place the left hand with palm upward on one's lap. Concentrate on the left palm or the middle of the left hand. Use bare feeling, without using imagination or any mantra. Ignore the breath.

- At the middle of the left palm, one may feel heat or coldness, heaviness or lightness, softness or hardness, all of which are the characteristics of the four basic elements (earth, water, fire, air).

- The sensations in the left palm are related to the left part of the brain. Some practitioners may feel a contraction between the eyebrows (the position of the third eye).

- The mind begins to concentrate and unite at one point. Awareness is tightly, securely, quickly and firmly anchored on the bodily base without effort.

Focusing at the Center Point of the Body

- Focus on a spot two inches above the navel
- Anchor one's awareness here
- Pure, bare awareness
- No imagination
- No accompanying words
- Ignore even the breath

Focusing at the Middle Point of the Chest

- Focus at this particular spot
- Pure, bare awareness
- No imagination
- No accompanying words
- Ignore even the breath

Contemplation on the Thirty-Two Parts of the Body

- Scan sensations from the top of the head to the toe.
- Those who cannot remember the thirty-two parts can try to recollect as many as possible, (i.e., from hair to scalp, skull, brain, nose, tongue, teeth, throat, chest, arms, hands, the inner organs, heart, lungs, small intestine, large intestine, stomach, legs, feet, toenails, etc.) from head to foot or vice versa. Do this repeatedly for at least 15 minutes.

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[8] See more detail in the *Kāyagatāsati Sutta*—Mindfulness of the Body (MN 119)

The more one focuses on the breath, the more wild thoughts arise.

- For those whose spiritual faculty is still weak, whose awareness and insight are not strong enough, when faced with diversity and complexity of thought, they will eventually understand that whenever one focuses on the breath, the amount of thought will increase. The more one focuses on the breath, the more the wild thoughts arise. **This indicates that one is not ready to use the method of breathing meditation.**

- The diversity and complexity of thought that emerges when one watches the breath, if defined from Dhamma perspective, are but a part of the purification process. In this process, deep-seated defilements (*anusaya*) come to the surface of the mind.

- **Please note that the mind does not have any intention to get involved in the thoughts that come up.**

- Those impure thoughts and feelings are like the colored water being replaced by the clear.

- There are various bodily bases (as mentioned above) on which one can focus. Some may be aware of the movement of the breath or slight bodily movement that goes along with the breath. Just be aware, do not move the awareness along with the breath or with the movement of the body.

- Contemplation on the thirty-two impure parts of the body[9] is one of the tactics to overcome the force of clinging to one's own body and mind.

- There are four ways to dissolve clinging to the past (as mentioned above). If one feels good with any of these methods, one may use that method for the whole session.

- When the mind can reach a certain level of peace and calm, it can go back to focusing on the breath. If, after going back to the breath, wild thoughts still come back, this indicates that one is not yet ready to watch the breath.

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[9] The contemplation of the body as impure is an antidote against the hindrance of sense-desire. There is also a technique of cemetery contemplations which is called meditation subjects of impurity (*asubha-kammaṭṭhāna*) (Translator's note).

Methods to Get Rid of Pain

The more one focuses on the breath, the more painful one feels.

- When faced with pain, those whose spiritual faculties are still weak, whose concentration and insight power are not very strong, should temporarily refrain from breathing meditation.

Focusing at the Midbrain Point

- Concentrate and become one at the midbrain point.
- Be aware clearly at this spot, not using imagination or accompanying words. Ignore even the breath.
- Then, move the focus point to the middle spot between the knower (the midbrain point) and the known (the painful body part).

Contemplation on the Thirty-Two Parts of the Body

- Scan the sensations from the top of the head to the toes.

- Those who cannot remember the thirty-two parts can try recollecting as many as possible (i.e., from hair to scalp, skull, brain, nose, tongue, teeth, throat, chest, arms, hands, the inner organs, heart, lungs, small intestine, large intestine, stomach, legs, feet, toenails, etc.) from head to foot or vice versa. Repeat this many times for at least 15 minutes.

- When coarse past memories are dissolved, the mind will move further to the realm of drowsiness.

Contemplation on the Harm of Sensuality

The Buddha said: "Mendicants, sensual pleasures are impermanent, hollow, false, and deceptive, made by illusion, cooed over by fools. Sensual pleasures in this life and in lives to come; both of these are Māra's domain, Māra's realm, and Māra's territory. They conduce to bad, unskillful qualities such as desire, ill will, and aggression. And they create an obstacle for a noble disciple training here."[10]

[10] *Āneñjasappāya Sutta*—Conducive to the Imperturbable (MN 106).

Drowsiness will not
accompany painful feeling.
Piyadhassi Bhikkhu

2. Drowsiness

- **If drowsiness prevails, pain subsides. If pain is dominant, one will not feel sleepy**. During sitting sessions, drowsiness and pain do not co-exist.
- If drowsiness is powerful, the mind can neither perceive the past, future nor present. Even the breath fades away from perception. Some misunderstand this state, thinking that it is peace.
- Beginners, when sleepy, cannot discern anything.
- If one has more experience and stronger spiritual faculties, mindfulness will become sharper and subtler until one can perceive the state and characteristics of drowsiness in clearer detail.
- The dimension of drowsiness is actually full of imagery and one feels that one is in a fantasy realm. Those images are very clear, much clearer than a dream. What makes them different from dreams is that those images are things we have never seen, experienced nor known before. We do not recognize the people and places, and we become confused as to how those images have emerged in our perception.

Methods to Get Rid of Drowsiness

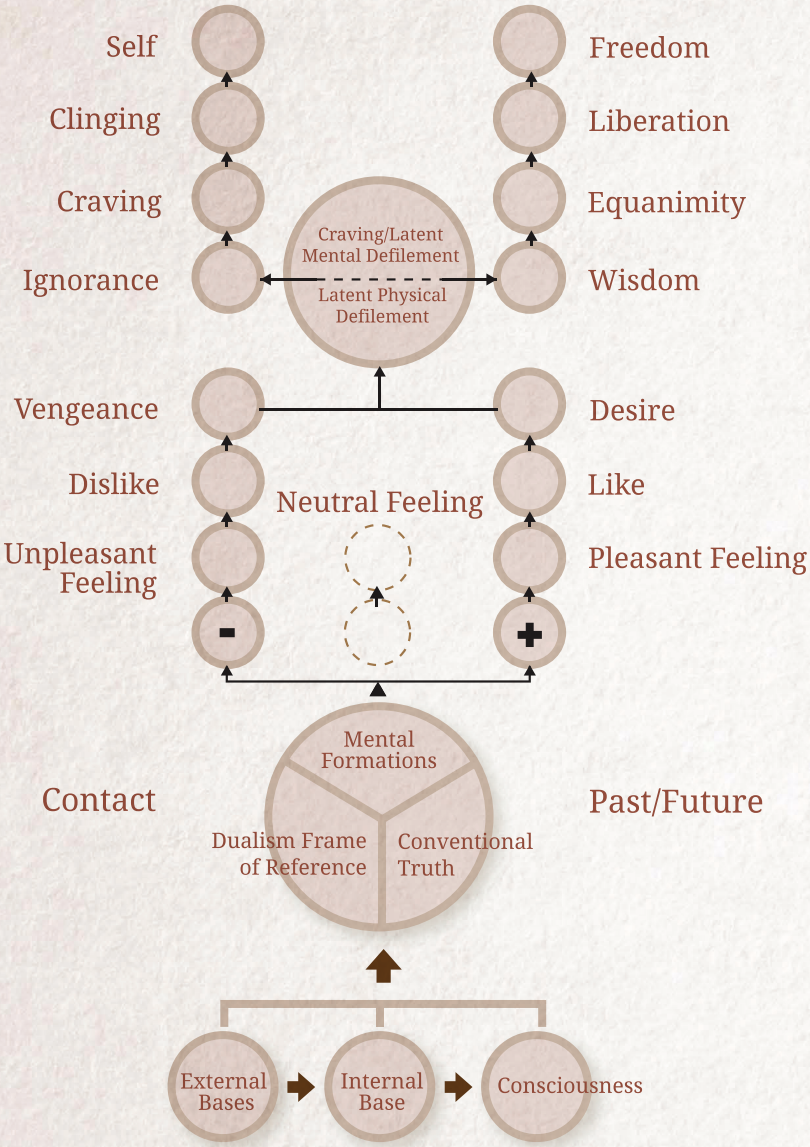
- **Focus our awareness at the midbrain point**. Just concentrate there. Become one with this spot with pure awareness without imagination or accompanying words. Ignore the breath.
- To increase clarity of concentration at the midbrain point, count from 1 to 10. The rhythm of counting should be similar to a heartbeat or one second. After reaching 10, start again at 1.
- **Holding the breath**. If drowsiness is strong, focusing at the midbrain point may not help. One should resort to holding the breath. Begin with a long and deep inhalation. Then hold the breath (stopping the exhalation). Hold it for as long as one can. Then repeat again 3 or 4 times.
- While holding the breath, one can clearly see that sensation dashes up to the brain. All heaviness and darkness there will be dissolved along with drowsiness.
- Using the technique of mindfulness in arms movement as taught by Ven. Teean[11].

[11] Ven. Teean Cittasubho is a renowned meditation master who invented the method using mindfulness on slow movements of the arms in the sitting posture. See detail in www.mahasati.org (Translator's note)

Chart 9

Structure of Relationship

Between Body and Mind



3. Future Thoughts

Methods to Get Rid of Future Thoughts

- **Focus awareness at the midbrain point**. Just concentrate there. Become one with this spot using pure awareness without imagination or accompanying words. Ignore the breath.
- At the midbrain spot, to increase clarity of concentration, one can count from 1 to 10. The rhythm of counting should be similar to the heartbeat or one second. After reaching 10, one should start again at 1.

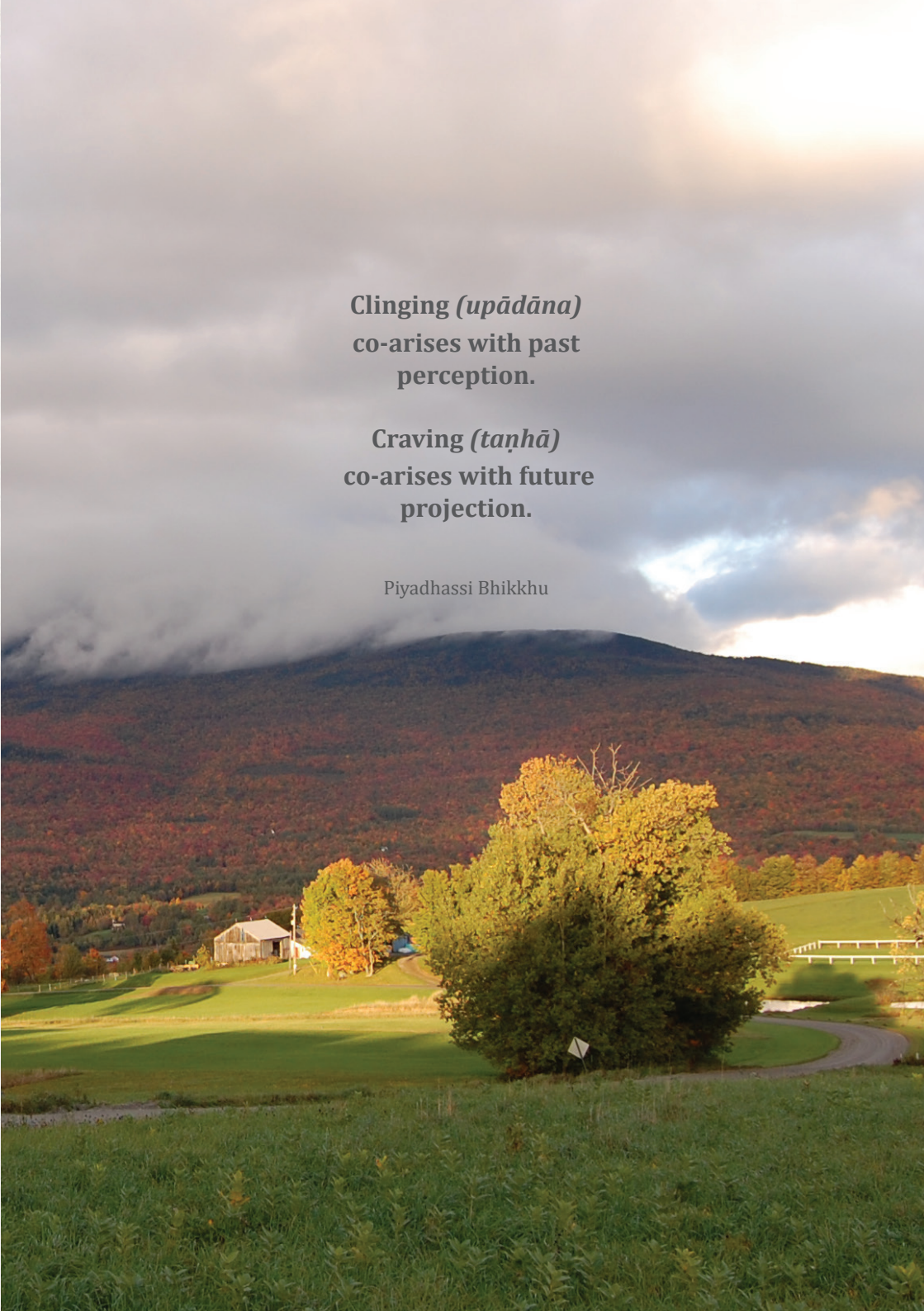
Releasing the Craving Force

- Mindfulness functions to be aware of the arising and ceasing of all body-mind phenomena.

- When thought, which is the abode of latent defilement, arises and ceases, our faculty of Dhamma investigation will immediately function to analyze the components of the mind-body states.

- All our future projections, regardless of their characteristics, are merely mental formations. They are sheer imagination and compounded things (saṅkhāra).

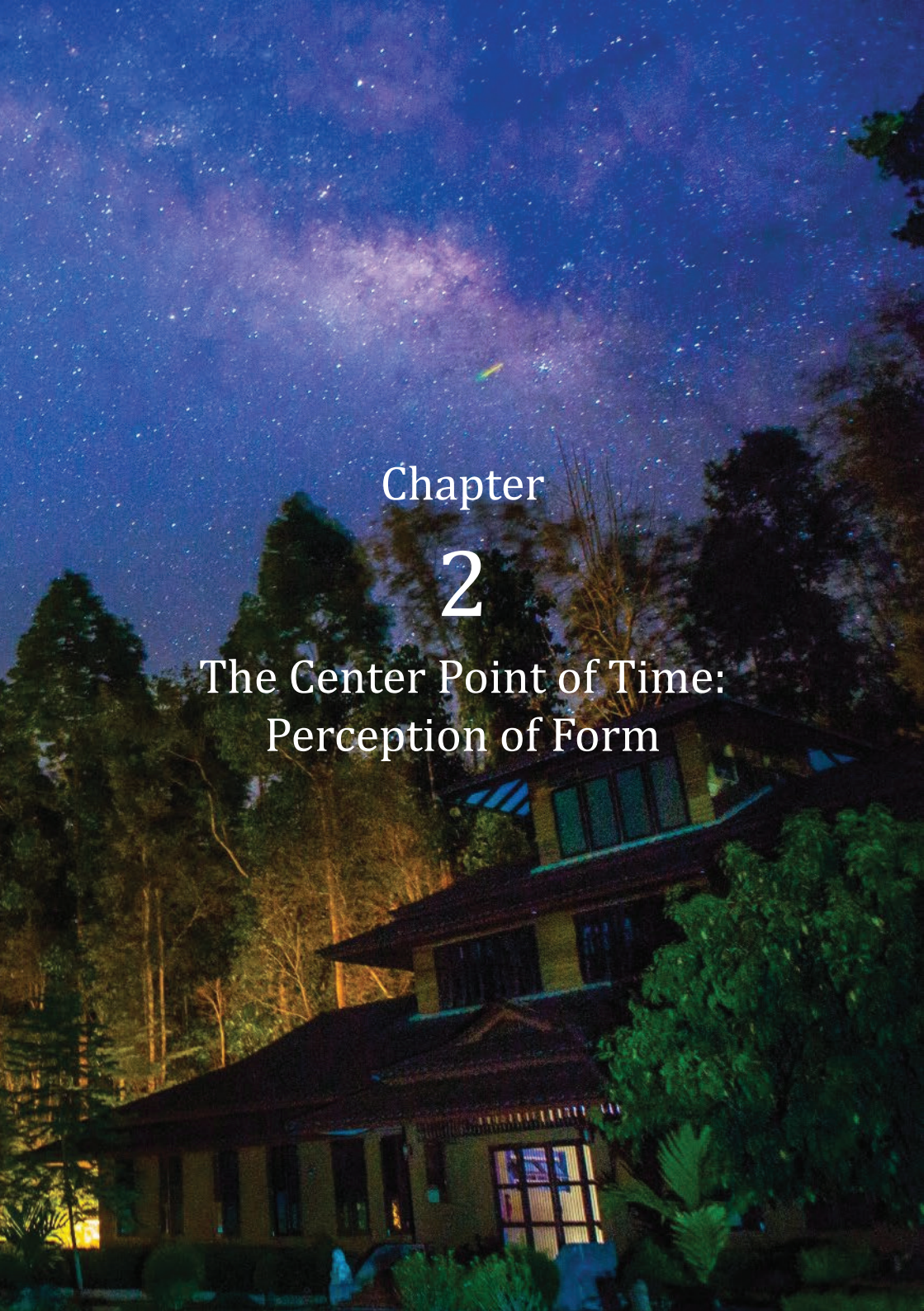
- When one keeps contemplating the state of things as they really are in this manner, all identities and selves will dissolve. The world of selves will be extinguished. Pleasure and craving forces will lose their anchorage.



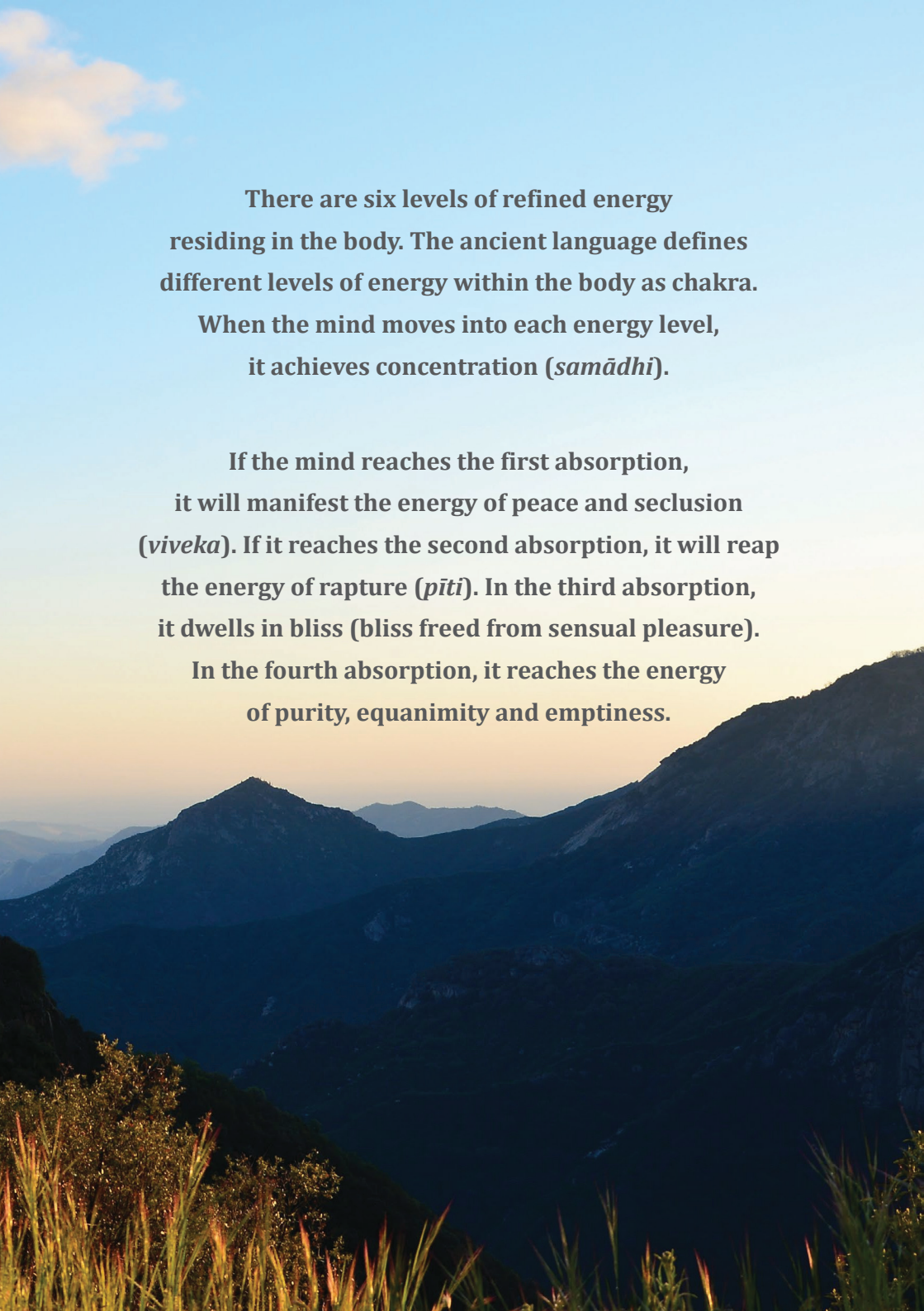
Clinging *(upādāna)*
co-arises with past perception.

Craving *(taṇhā)*
co-arises with future projection.

Piyadhassi Bhikkhu



Chapter 2
The Center Point of Time: Perception of Form



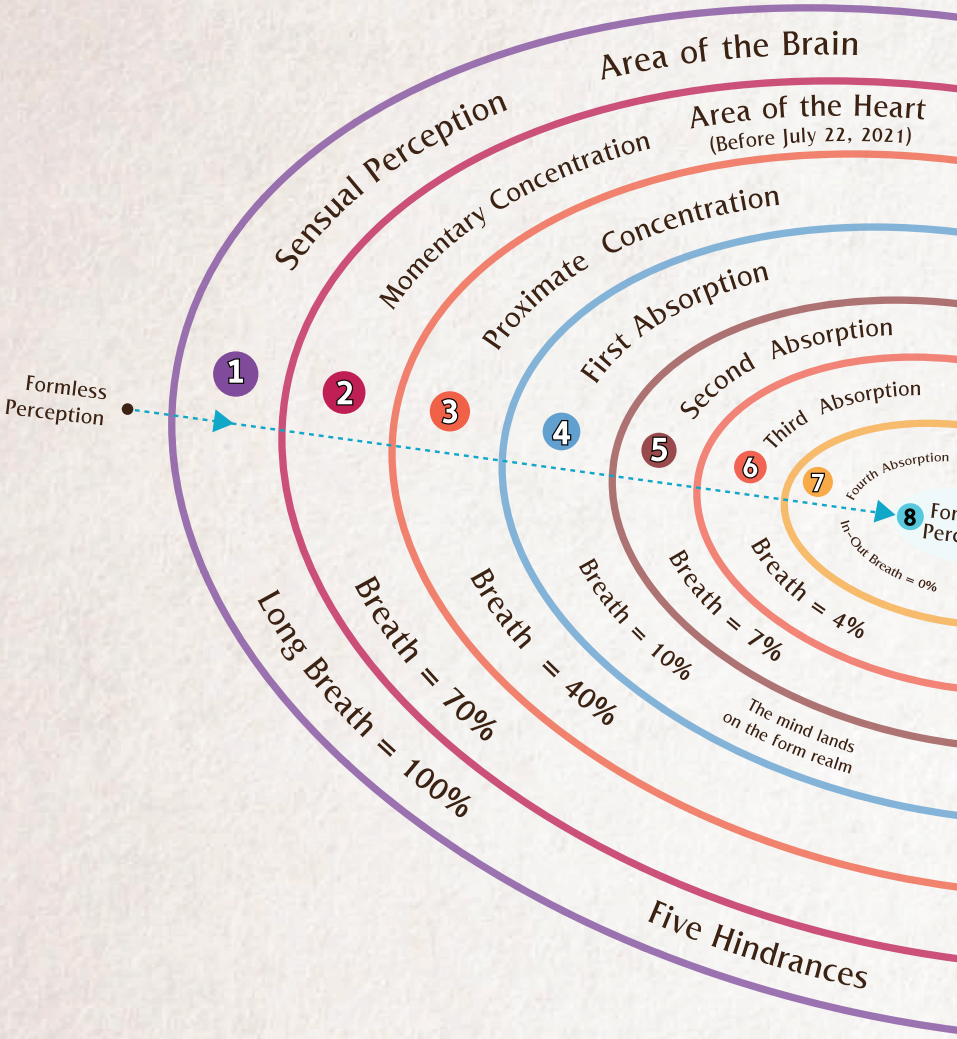
There are six levels of refined energy residing in the body. The ancient language defines different levels of energy within the body as chakra. When the mind moves into each energy level, it achieves concentration (*samādhi*).

If the mind reaches the first absorption, it will manifest the energy of peace and seclusion (*viveka*). If it reaches the second absorption, it will reap the energy of rapture (*pīti*). In the third absorption, it dwells in bliss (bliss freed from sensual pleasure). In the fourth absorption, it reaches the energy of purity, equanimity and emptiness.

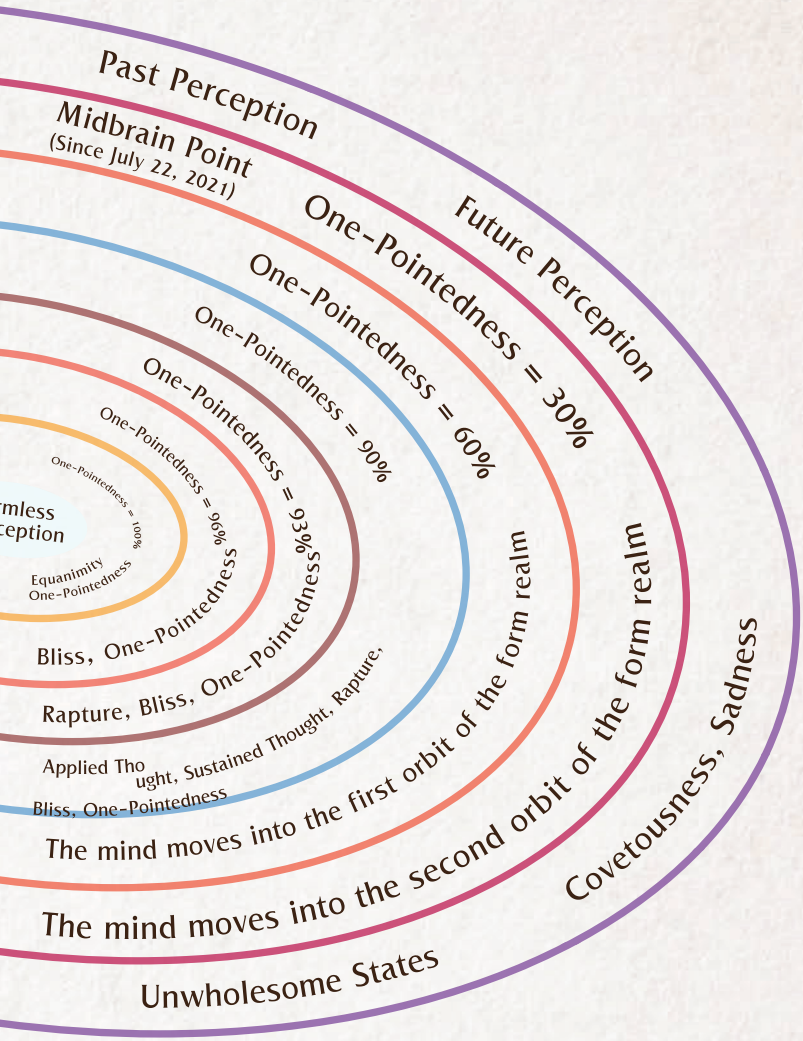
Chart 10

Scope of Mental Perception

The circles within the chart show the boundary of perception at the worldly level. Time pervades perception at the worldly level; worldly perception moves with time.



- The Edge of Time: Sensual Perception
- The Center Point of Time: Perception of Form
- The Center Point of Time: Perception of the Formless
- Atemporal Dimension *(Akāliko)*
- Transcending Time: Dhamma Wheel and Wisdom of Liberation



Development of
Wisdom in the East

“Mind in absorption *(jhāna)* is the knowledge that is the exaltation of wisdom in the East. This knowledge discovers the subtle energy of the knowing element *(viññāṇa-dhātu).* It is a result of human curiosity that makes us wonder what is the ultimate truth of all things that is eternal, unchangeable, indivisible, and can be held as a guide for life."

Development of
Wisdom in the West

“With the same motivation to find the answer about the ultimate truth, the Western world discovered the atom, the atom’s structure, and different energy levels in the atom and quantum.”

Knowing Element: The Atom

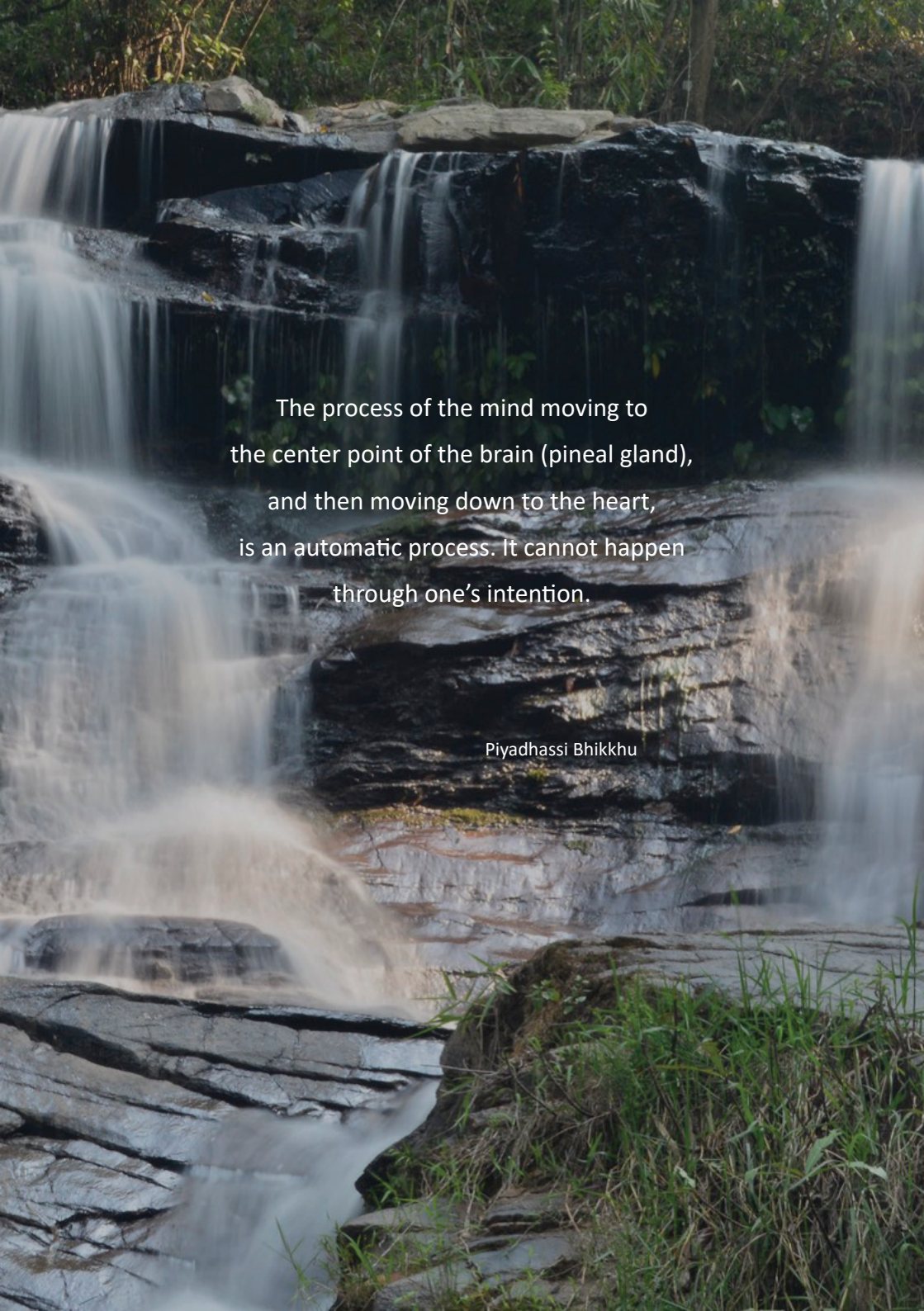
"Atom is the smallest part of matter. Everything from the smallest to the biggest is composed of atom. In the nerve cell, there are innumerable atoms which intertwine complexly with one another. The knowing element (*viññāṇa-dhātu*) also resides there in the atom."

"Everything in the universe, no matter how big or small, always has the center point or axial point in the middle and tends to adjust itself to maintain a state of equilibrium in energy and form. The basic form of things is a sphere. Atoms as well are spherical.. Within the atom, there are several levels of energy."

Ratanañāṇo Bhikkhu

Movement into the Center Point of Time

- When concentration and wisdom become stronger, the mind moves deeper into the state of equanimity. Sensual perception and unwholesome states (the hindrances—*nīvaraṇa*) are weakened more and more.
- The mind then moves into the center point of the brain (the center point of sensual perception).
- At this particular spot, maintain equanimity in every moment of perception.
- In order to strengthen equanimity, one should be clear about the ever-changing state of body and mind in the present moment, recognizing its arising and ceasing (*anicca*), the uncontrollability (*anattā*) of things. Just know.
- The mind, then, will move from the brain to the heart. It will unite itself wholly and completely with this spot.
- At the heart, the mind can perceive only future objects. Past remembrance cannot emerge.



The process of the mind moving to
the center point of the brain (pineal gland),
and then moving down to the heart,
is an automatic process. It cannot happen
through one's intention.

Piyadhassi Bhikkhu

"**The transition from one level of breathing to another level,** namely when the long breath changes into short breath, will happen at the moment of **exhalation**."

Transition Process in Each Level of Breathing

The sequence of transition in the different levels of breathing:

1. From long breath to short breath (momentary concentration—*khaṇika-samādhi*)

2. From short breath to subtle breath (proximate concentration—*upacāra-samādhi*): Sensitive awareness of the whole breath/whole body

3. From subtle breath to calm breath (1) (the first *jhāna*)

4. From calm breath (1) to calm breath (2) (the second *jhāna*)

5. From calm breath (2) to calm breath (3) (the third *jhāna*)

6. From calm breath (3) to the extinction of breath (the fourth *jhāna*)

Body-Mind States in Breathing Meditation Practice

The characteristics of body-mind states and sequences in the transition of breath from one level to another

1. The mind is aware of the long breath; in and out, in and out...
2. Past perceptions emerge. Please note that the mind perceives the past when it breathes out.
3. After past perception vanishes, the exhalation also vanishes in the next moment.
4. The mind moves into a new dimension where one-pointedness emerges for the first time.
5. The tremendous power of one-pointedness binds the mind fixedly, completely, strongly, uniting it at the particular bodily spot that is the sole object of perception.
6. The mind begins to perceive the breath again. Now, it is breathing short; in and out, in and out.

Note: When the mind moves out from long breath, there is a transition period before the short breath appears. During this period, one cannot sense any breathing at all.

In the following section, the author uses figures to symbolize the relationship between the breath and one-pointedness to make it easier to understand.

Definition of Mental Signs in Meditation (*Nimitta*)

Preparatory Signs (*Parikamma-Nimitta*)

- It is the process in which the mind makes effort to bind itself totally and solely with one object. One has to practice again and again (*bhāvita bahulikata*).

Emerging Sign (*Uggaha-Nimitta*)

- One-pointedness emerges, appears fixedly and cohesively at the bodily bases. It is like a magnet with overwhelmingly strong power that binds the mind, uniting it with its object (matter or form).

Enhanced Sign (*Paṭibhāga-Nimitta*)

- One-pointedness, which coheres strongly on the bodily base, increases its strength. The fixed awareness on the spot extends in time...from 1 minute to 2 minutes, then 3....then 5 (the strength of one-pointedness is related to the level of concentration).

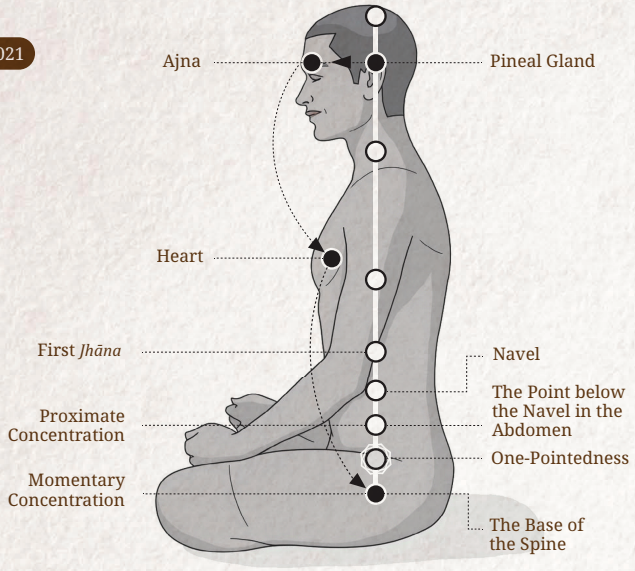
Chart II

Momentary Concentration

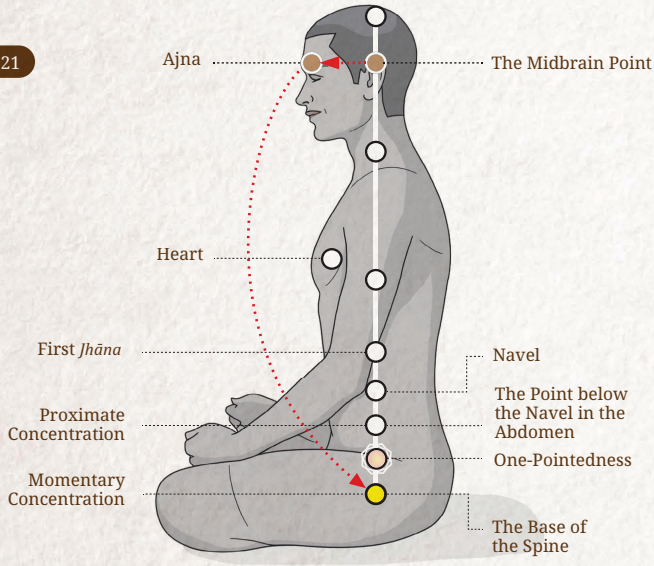
Emerging Sign,

Emergence of One-Pointedness

Before July 22, 2021



From July 22, 2021



Mind in *Jhāna* (The First Type [12]): Momentary Concentration: Emerging Sign

The Second Level of *Ānāpānasati*: Inhale and exhale short, one knows.

- The more equanimous the mind is, the less respiration will occur. From 100 percent of breath, 30 percent is gone (remaining breath is 70 percent).
- One important state will occur before the decrease of breath. **Past remembrance will emerge**.
- The arising and ceasing of past mental object happens very quickly, and the continuity of perception is also very short, just 2 or 3 moments.
- Then, the continuous flow of perception stops, and the last moment of perception disappears.
- The quantity of breath immediately drops down. This happens at the moment of **exhalation**.
- The disappearance of perception and the dropping of breath occur very quickly.
- The mind moves down to **the base of the spine, which is the bodily spot of momentary concentration.**
- **One-pointedness, the energy of oneness, emerges.** Its strength is equivalent to 30 percent. (The strength of one-pointedness is proportionally equal to the declining amount of breath.)

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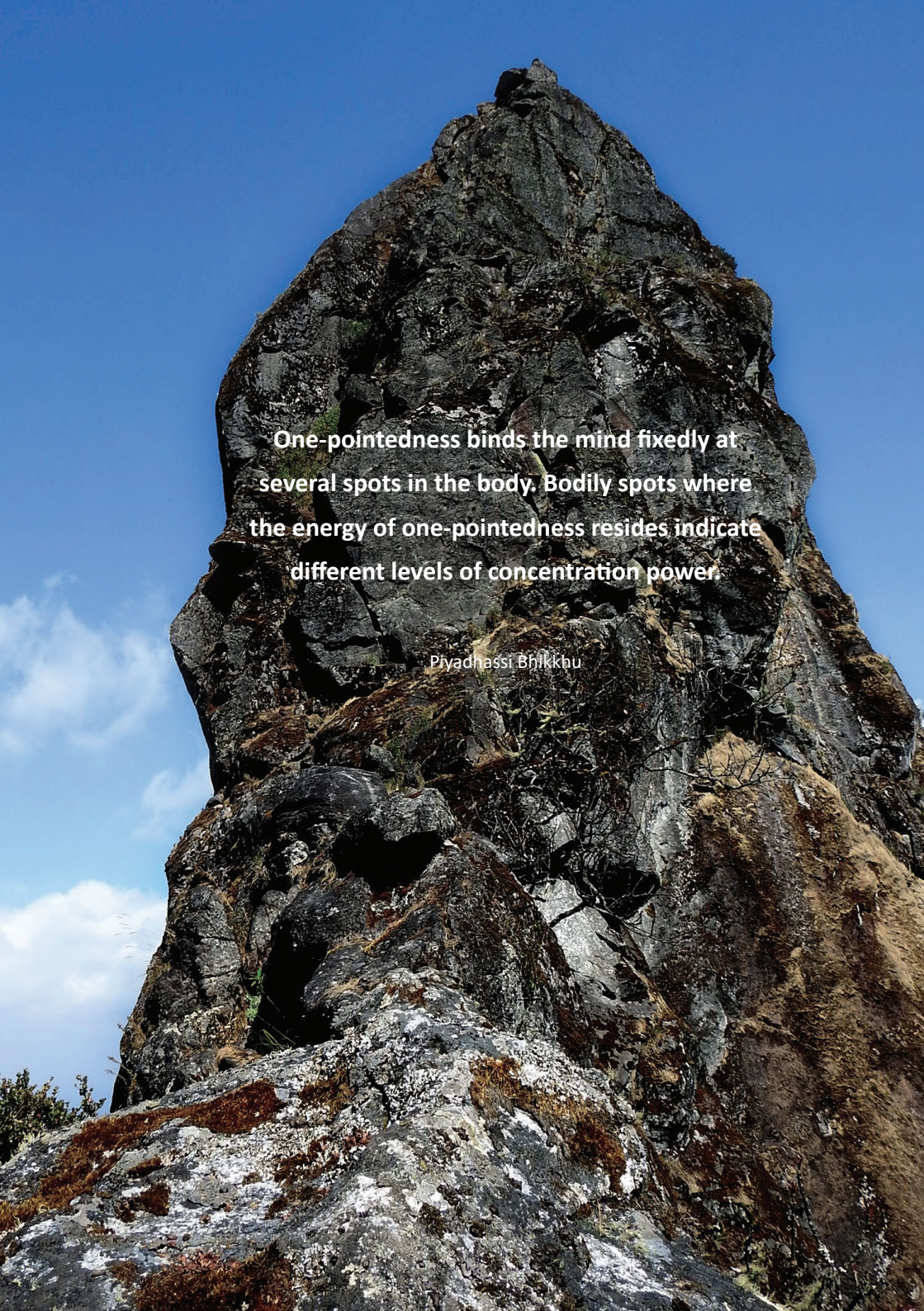
[12] For the second type, see page 263.



One-pointedness binds the mind fixedly at several spots in the body. Bodily spots where the energy of one-pointedness resides indicate different levels of concentration power.

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Six Transition Steps of Breathing

1. **Short breath** (level 2 in the *Ānāpānasati Sutta* —momentary concentration)
2. **Subtle breath** (level 3 in the *Ānāpānasati Sutta* —proximate concentration)
3. **Calm breath (1)** (level 4 in the *Ānāpānasati Sutta* —the first absorption)
4. **Calm breath (2)** (level 5 in the *Ānāpānasati Sutta* —the second absorption)
5. **Calm breath (3)** (level 6 in the *Ānāpānasati Sutta* —the third absorption)
6. **The extinction of breath** (level 7 in the *Ānāpānasati Sutta*—the fourth absorption)

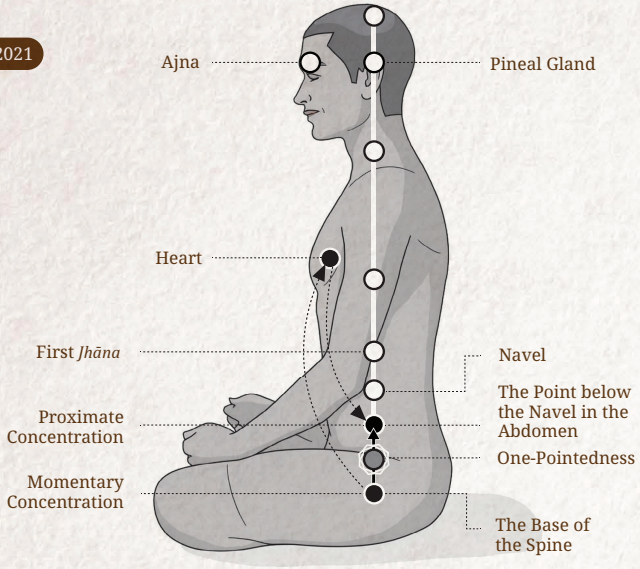
The transition point always occurs at the moment of exhalation.

Chart 12

Proximate Concentration

One-Pointedness Stretches Longer and Firmer

Before July 22, 2021



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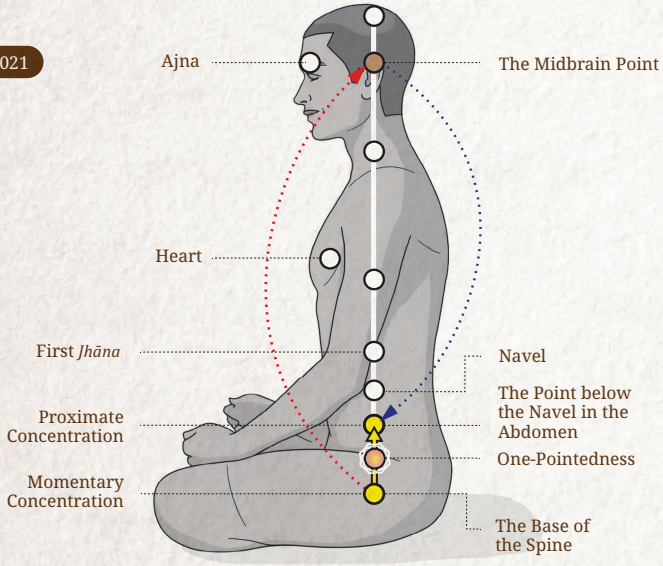

Proximate Concentration : Enhanced Sign

The Third Level of *Ānāpānasati*: Be aware of the whole body.

- As for "the whole body", the *Pāḷi* text uses the phrase "*sabba kāya*", which means the inhalation and the exhalation.
- In order to strengthen equanimity, one should be clear about the ever-changing state of body and mind in the present moment, recognizing its arising and ceasing (*anicca*), and the uncontrollability (*anattā*) of things. Just know.
- The mind moves further to the heart. It unites itself completely with the heart.
- One special state occurs before the 30 percent decrease of breath. Past mental objects emerge.
- The arising and ceasing of past mental objects happens very quickly, and the continuity of perception is also very short, just 2 or 3 moments only.
- The continuity of perception stops. The last mental sign disappears.
- Then, the breath immediately disappears.

- The disappearance of past perception and the breath happens very quickly.

- Then, the mind moves to the point which is two inches below the navel. This is the spot of **proximate concentration (*upacāra-samādhi*).**

- **One-pointedness (*ekaggatā*)** appears, binds the mind fixedly at this spot.

- Just be aware. Then the mind is able to catch the breath again. But now there remains only 40 percent of the breath.

When the mind moves out from breathing
long and proceeds to the level of breathing short,
one-pointedness occurs.

When one-pointedness occurs, the mind
moves out from the brain (perception);
it is free from the influence
and pulling force of the brain.
It moves into the area of the heart (feeling).
The mind has already entered the orbit of the heart.

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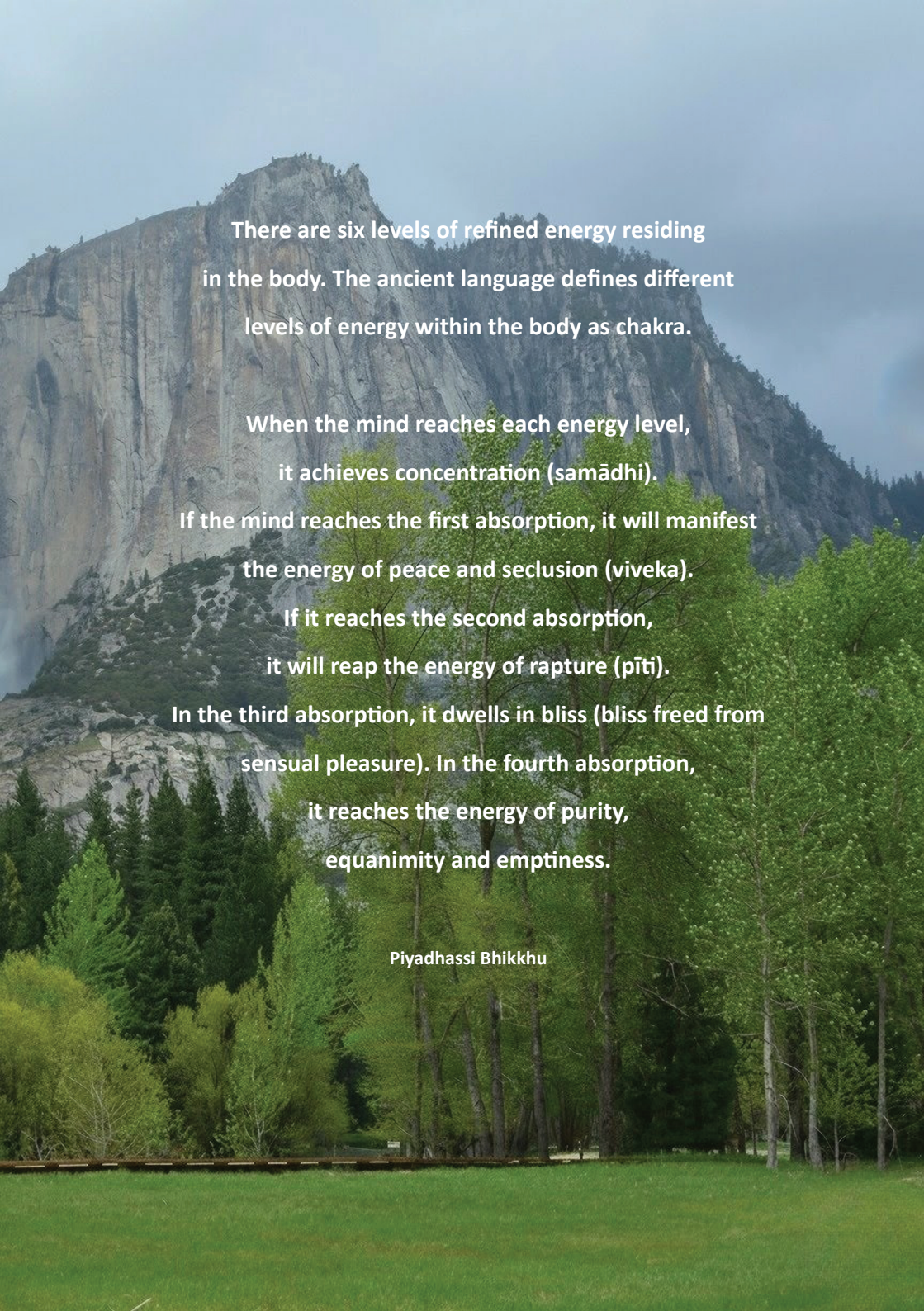

There are six levels of refined energy residing
in the body. The ancient language defines different
levels of energy within the body as chakra.

When the mind reaches each energy level,
it achieves concentration (samādhi).
If the mind reaches the first absorption, it will manifest
the energy of peace and seclusion (viveka).
If it reaches the second absorption,
it will reap the energy of rapture (pīti).
In the third absorption, it dwells in bliss (bliss freed from
sensual pleasure). In the fourth absorption,
it reaches the energy of purity,
equanimity and emptiness.

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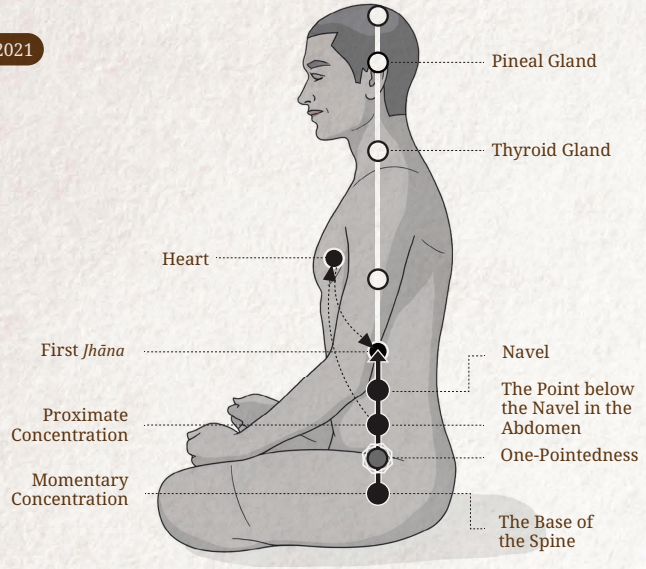
Chart 13

First *Jhāna*

Absorption: First Level

Before July 22, 2021



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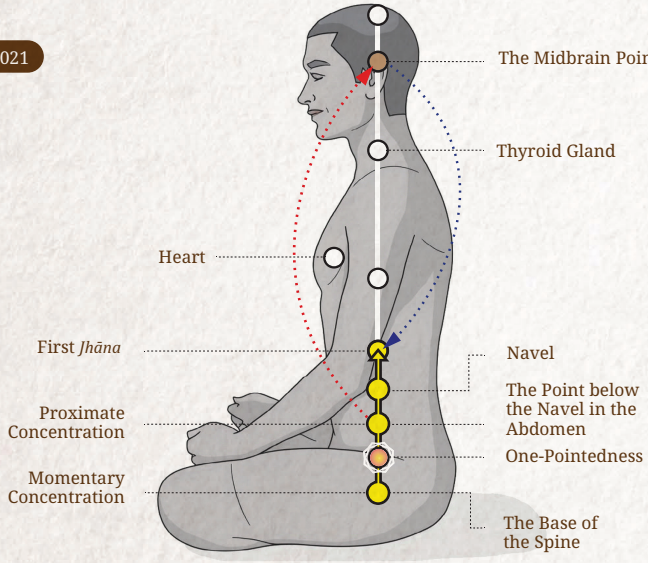

First Absorption (*Appanā-Samādhi*)

The Fourth Level of *Ānāpānasati*. Be aware of the calm bodily formation.

- In order to increase neutrality in perception, know and understand clearly the phenomena of body and mind that appear in the present moment, which are changing, arising and ceasing (*anicca*), and uncontrollable (*anattā*). Merely know.
- The mind moves to the heart, becomes united completely with the heart.
- There are 2-3 successive moments of arising and ceasing.
- The last ceasing finishes at the same moment of disappearance of **sensual perception and unwholesomeness (*nīvaraṇa*).**
- In the next moment, 30 percent of the breath disappears **at the moment of exhalation**.
- The mind moves to the spot two inches above the navel.
- One-pointedness binds the mind fixedly at this spot.
- **Two inches above the navel** is the spot of **the first absorption (*appanā-samādhi*).**
- Know clearly the remaining 10 percent of the breath.

- The strength of **one-pointedness** increases to 90 percent.
- One-pointedness co-arises with applied thought (*vitakka*), sustained thought (*vicāra*), rapture (*pīti*) and bliss (*sukha*).
- Applied and sustained thoughts are a part of the thinking process at the level of perception of form (*rūpa-saññā*) that is free from sensual perception and unwholesomeness.
- One-pointedness is the necessary and main component of every level of absorption.
- **The stronger one-pointedness is, the stronger, more solid and longer rapture, bliss and equanimity can remain.**
- Rapture and bliss are the result of seclusion (which is serene and free from sensual perception).
- The strong energy of rapture and bliss diffuses throughout the body.
- Latent sensuous greed and lust cease temporarily in the first *jhāna*.

The Cultivation of Right Concentration is Composed of Five Noble (*Ariya*) Components.

The First Way:

"... Mendicants, I will teach you how to develop noble right immersion with five factors. And how do you develop noble right immersion with five factors?

Firstly, a mendicant, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption. It has the rapture and bliss born of seclusion, while placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of seclusion. There's no part of the body not spread with rapture and bliss born of seclusion. It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. No part of the body is not spread with rapture and bliss born of seclusion. ... "[13]

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[13] *Pañcaṅgika Sutta*—With Five Factors (AN 5.28)

- In order to increase the strength of equanimity in perception, one should keep contemplating clearly the rising and falling states of body-mind phenomena, that they are ever-changing (*anicca*), uncontrollable (*anattā*). Merely know...

Ninety percent of the breath, physical suffering, sensual perception, hindrances and unwholesome thoughts, all these states disappear in the first absorption.

Sensuous greed dies down in the first absorption.

Ven. Sāriputta's Thorough Understanding of Dhamma Practice in Sequence:

"And he distinguished the phenomena in the first absorption one by one: placing and keeping and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind [altogether fifteen states]. He knew those phenomena as they arose, as they remained, and as they went away. He understood: So it seems that these phenomena, not having been, come to be; and having come to be, they flit away. And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: There is an escape beyond. And by repeated practice he knew for sure that there is."[14]

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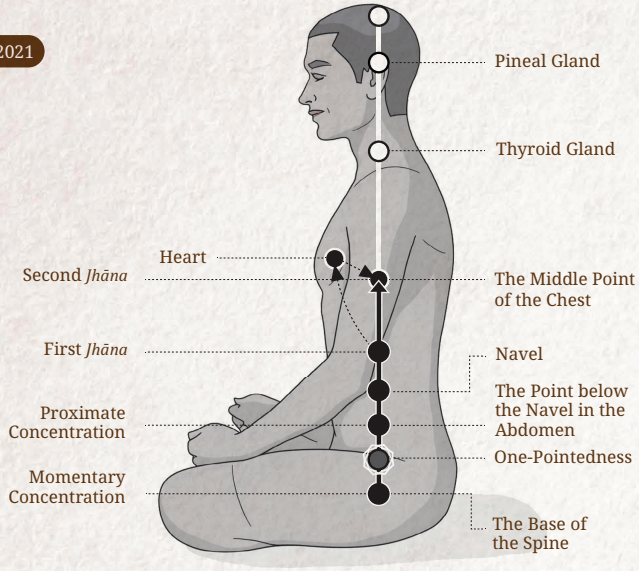
[14] *Anupada Sutta*—One by One (MN 111)

Chart 14

Second *Jhāna*

Absorption: Second Level

Before July 22, 2021



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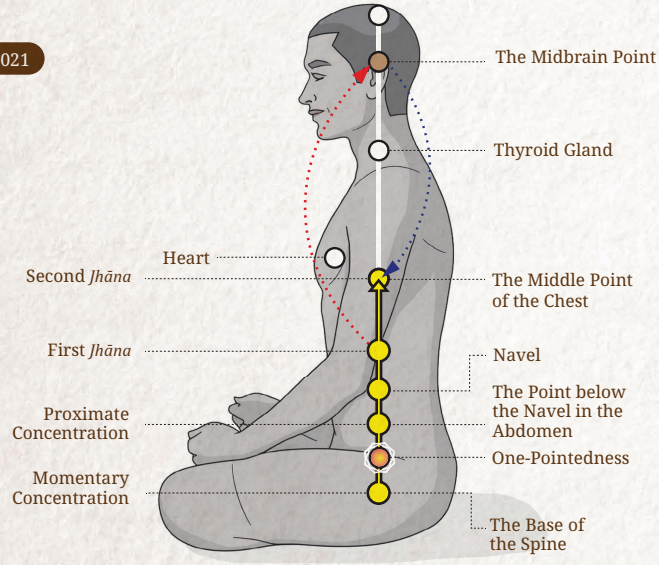

The Second Absorption

The Fifth Level of *Ānāpānasati*: Be aware, knowing rapture clearly.

- In order to increase the strength of equanimity in perception, one should keep contemplating clearly the arising and ceasing states of body-mind phenomena, knowing that they are ever-changing (*anicca*) and uncontrollable (*anattā*). Just know.
- The mind moves up to the heart. It unites completely with the heart.
- There are 2-3 successive moments of arising and ceasing.
- The last ceasing finishes at the same time as the disappearance of applied and sustained thoughts.
- In the next moment, 3 percent of the breath **drops down at the moment of exhalation.**
- The mind moves down to the middle point of the chest.
- **This spot is the bodily base of the second *jhāna*.**
- One-pointedness binds the mind fixedly at this spot.
- Be aware and clearly know the remaining 7 percent of the breath.
- The strength of one-pointedness rises to 93 percent.
- One-pointedness co-arises with rapture and bliss.

Cultivation of Right Concentration Composed of Five Noble (*Ariya*) Components.

The Second Way:

"Furthermore, as the placing of the mind and keeping it connected are stilled, a mendicant enters and remains in the second absorption. It has the rapture and bliss born of immersion, with internal clarity and mind at one, and unified mind, without placing the mind and keeping it connected. They drench, steep, fill, and spread their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. It's like a deep lake fed by spring water. There's no inlet to the east, west, north, or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills, and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of immersion. There's no part of the body that's not spread with rapture and bliss born of immersion. ..."[15]

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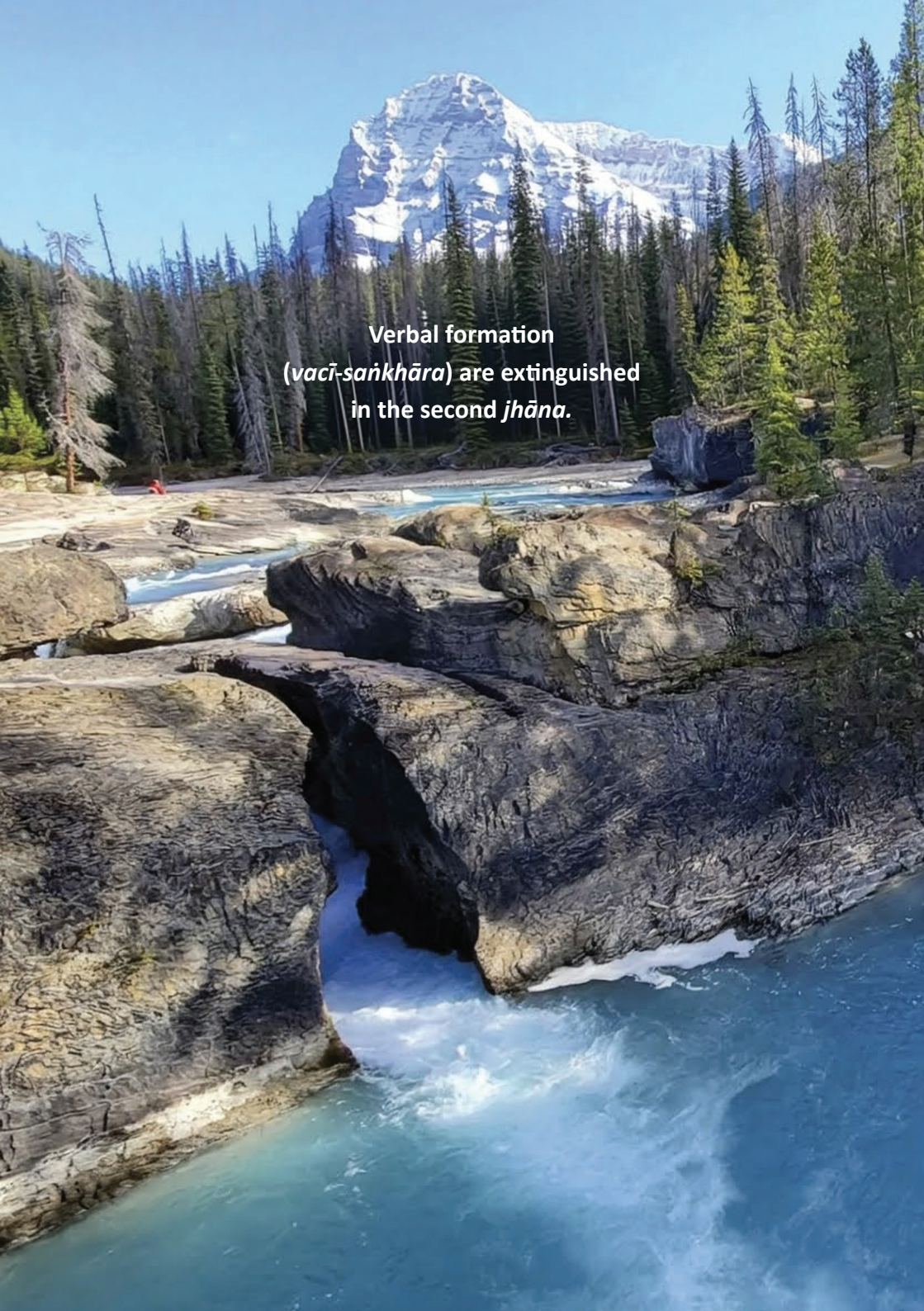
[15] *Pañcaṅgika Sutta*—With Five Factors (AN 5.28)


Verbal formation
(*vacī-saṅkhāra*) are extinguished
in the second *jhāna.*

Bodily Formation - Verbal Formation

- In order to increase the strength of equanimity in perception, one should keep contemplating clearly the arising and ceasing states of body-mind phenomena, that they are ever-changing (*anicca*) and uncontrollable (*anattā*). Just know.

Ven. Sāriputta's Thorough Understanding of Dhamma Practice in Sequence:

"And he distinguished the phenomena in the second absorption one by one: internal confidence and rapture and bliss and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. [fourteen states of Dhamma]. He knew those phenomena as they arose, as they remained, and as they went away. He understood: So it seems that these phenomena, not having been, come to be; and having come to be, they flit away. And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: There is an escape beyond. And by repeated practice knowing for sure that there is."[16]

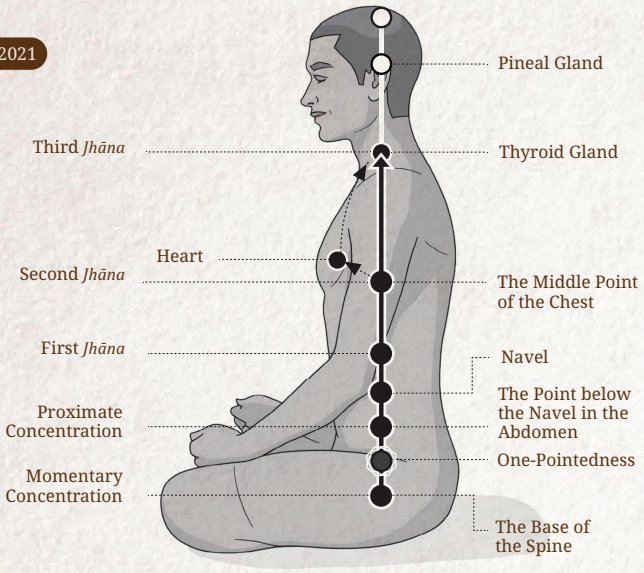
[16] *Anupada Sutta*—One by One (MN 111)

Chart 16

Third *Jhāna*

Absorption: Third Level

Before July 22, 2021



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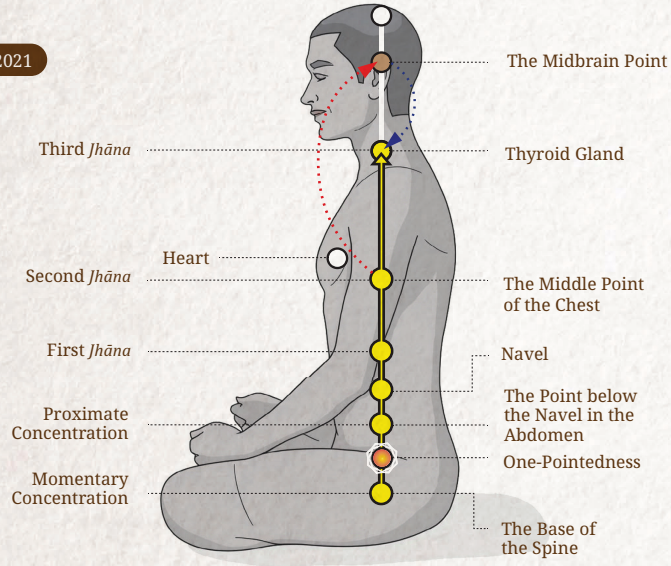

The Third Absorption

The Sixth Level of *Ānāpānasati*: Be aware, knowing bliss clearly.

- In order to increase the strength of equanimity in perception, one should keep contemplating clearly the arising and ceasing states of body-mind phenomena, that they are ever-changing (*anicca*) and uncontrollable (*anattā*). Just know.
- The mind moves up to the heart. It unites completely with the heart.
- There are 2–3 successive moments of arising and ceasing.
- The last ceasing finishes at the same time as the disappearance of rapture.
- The next moment, 3 percent of the breath drops away **at the moment of exhalation**.
- The mind moves from the heart up to a spot in the throat, corresponding to the thyroid gland.
- One-pointedness binds the mind fixedly at this spot.
- **The location of the thyroid gland** is the bodily base of the **third *jhāna***.

- Be aware and clearly know the remaining 4 percent of the breath. The strength of one-pointedness rises to 96 percent.
- One-pointedness co-arises with bliss.

Cultivation of Right Concentration Composed of Five Noble (*Ariya*) Components.

The Third Way:

"Furthermore, with the fading away of rapture, a mendicant enters and remains in the third absorption. They meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'Equanimous and mindful, one meditates in bliss.' They drench, steep, fill, and spread their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled, and soaked with cool water. There's no part of them that's not spread through with cool water.. In the same way, a mendicant drenches, steeps, fills, and spreads their body with bliss free of rapture. There's no part of the body that's not spread with bliss free of rapture. ...."[17]

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[17] *Pañcaṅgika Sutta*—With Five Factors (AN 5.28)

Bliss in the third *jhāna* is the abode
of the noble ones:
it is the kind of bliss praised
by the noble ones.

- Clarity of consciousness (*sampajañña*) is fully complete in the third *jhāna*.
- In order to increase the strength of equanimity in perception, one should keep contemplating clearly the arising and ceasing states of body-mind phenomena, that they are ever-changing (*anicca*) and uncontrollable (*anattā*). Just know.

Ven. Sāriputta's Thorough Understanding of Dhamma Practice in Sequence:

"And he distinguished the phenomena in the third absorption one by one: bliss and mindfulness and awareness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind [thirteen states]. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is.[18]

[18] *Anupada Sutta*—One by One (MN 111)

The circle of rebirth
is the circle of time.

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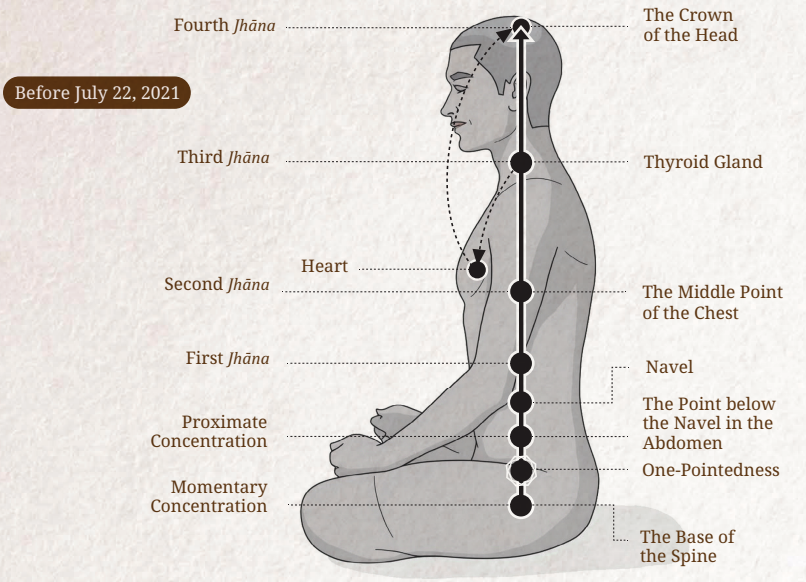
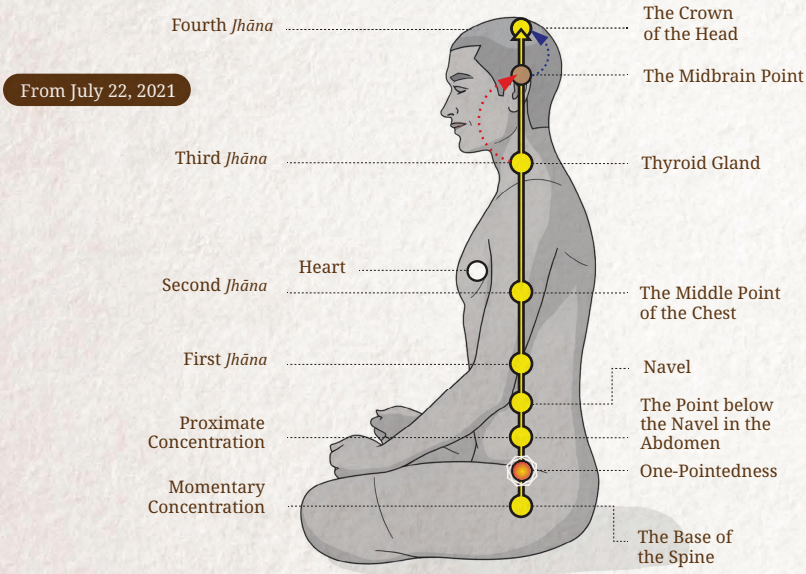
Chart 17

Fourth *Jhāna*

Absorption: Fourth Level





The Fourth Absorption

The Seventh Level of *Ānāpānasati*: Be aware, knowing mental formation clearly.

- In order to increase the strength of equanimity in perception, one should keep contemplating clearly the arising and ceasing states of body-mind phenomena, that they are ever-changing (*anicca*) and uncontrollable (*anattā*). Just know.
- The mind moves down to the heart. It unites completely with the heart.
- There are 2-3 successive moments of arising and ceasing.
- The last ceasing finishes at the same time as the disappearance of bliss.
- The next moment, the last 4 percent of breath that comes and goes through the nose completely stops. This enhances the strength of one-pointedness to 100 percent.
- **This occurs at the moment of exhalation.**
- The mind moves from the heart up to the crown of the head.
- One-pointedness binds the mind fixedly at this spot.

- The crown of the head is the bodily base of the **fourth *jhāna.***
- One-pointedness co-arises with equanimity.

Cultivation of Right Concentration Composed of Five Noble (*Ariya*) Components.

The Fourth Way:

"Furthermore, giving up pleasure and pain, and ending former happiness and sadness, a mendicant enters and remains in the fourth absorption. It is without pleasure or pain, with pure equanimity and mindfulness. They sit spreading their body through with pure bright mind. There's no part of the body that's not spread with pure bright mind. It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind. There's no part of the body that'snot spread with pure bright mind. ..."[19]

[19] *Pañcaṅgika Sutta*—With Five Factors (AN 5.28)

Ven. Sāriputta's Thorough Understanding of Dhamma Practice in Sequence:

"And he distinguished the phenomena in the fourth absorption one by one: equanimity and neutral feeling and mental unconcern due to tranquility and pure mindfulness and unification of mind; contact, feeling, perception, intention, mind, enthusiasm, decision, energy, mindfulness, equanimity, and application of mind. [thirteen states]. He knew those phenomena as they arose, as they remained, and as they went away. He understood: 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.' And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits. He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is."[20]

[20] *Anupada Sutta*—One by One (MN 111)

Body-Mind States in the Fourth Absorption

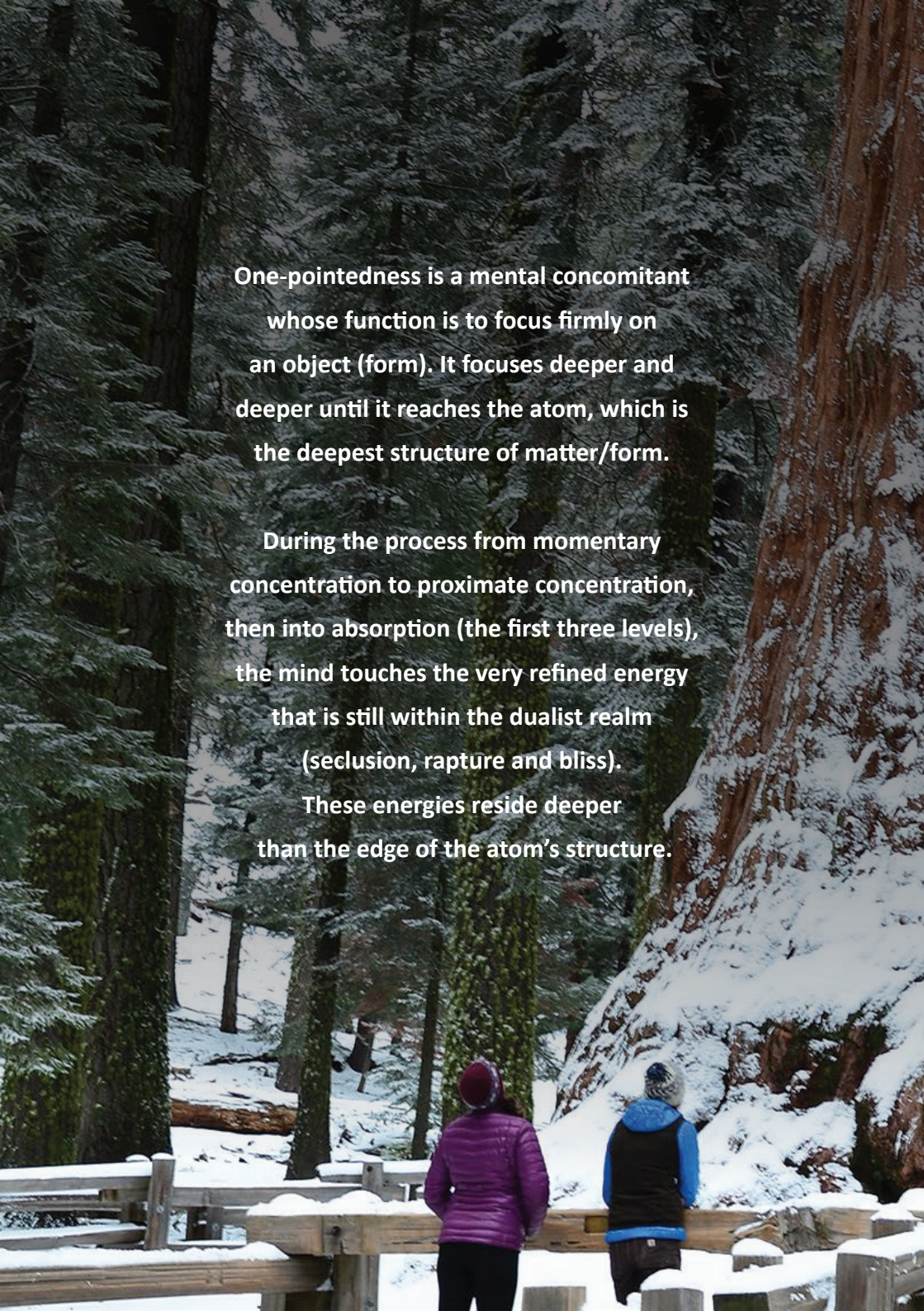
- The mind is firmly fixed at the center point of the perception of form.
- The mind is in the middle point between all dualism.
- In the middle between the past and the future, between bliss and painful feeling, between delight (*somanassa*) and grief (*domanassa*)
- Between positive and negative energy.
- The mind reaches the null element, which dwells at the center point of matter and energy.
- Bodily formation (inhalation and exhalation) vanishes in the fourth *jhāna*.
- **What remains is mental formation (*citta-saṅkhāra*), namely perception and feeling, which still rise and fall continuously**.

Cultivation of Right Concentration Composed of Five Noble (*Ariya*) Components.

The Fifth Way:

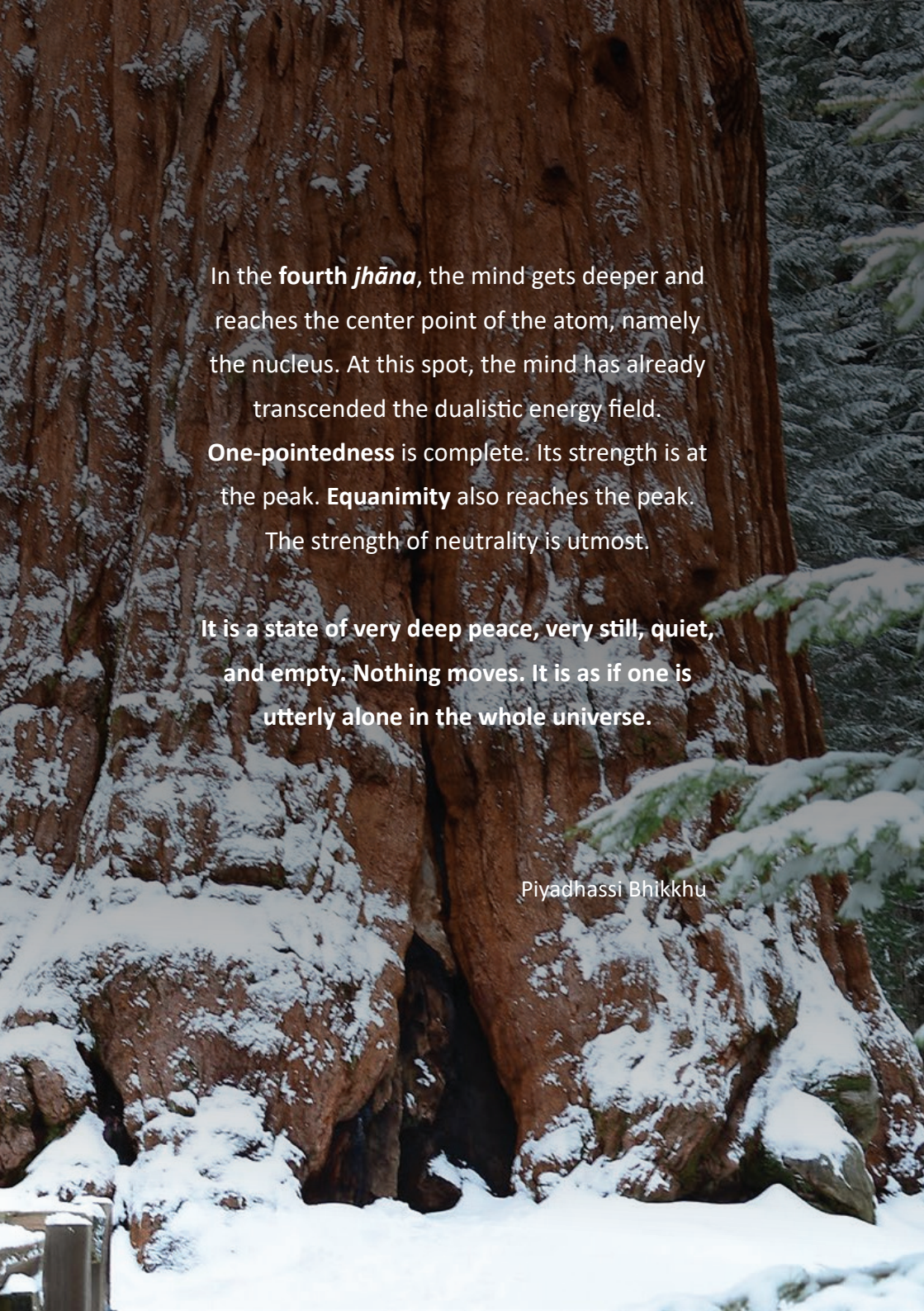
"Furthermore, the meditation that is a foundation for reviewing [*paccavekkhana-nimitta*] is properly grasped, focused on, borne in mind, and comprehended with wisdom by a mendicant. It's like when someone views someone else. Someone standing might view someone sitting, or someone sitting might view someone lying down. In the same way, the meditation that is a foundation for reviewing is properly grasped, focused on, borne in mind, and comprehended with wisdom by a mendicant. …"[21]

[21] *Pañcaṅgika Sutta*—With Five Factors (AN 5.28)



One-pointedness is a mental concomitant whose function is to focus firmly on an object (form). It focuses deeper and deeper until it reaches the atom, which is the deepest structure of matter/form.

During the process from momentary concentration to proximate concentration, then into absorption (the first three levels), the mind touches the very refined energy that is still within the dualist realm (seclusion, rapture and bliss). These energies reside deeper than the edge of the atom's structure.



In the **fourth *jhāna***, the mind gets deeper and reaches the center point of the atom, namely the nucleus. At this spot, the mind has already transcended the dualistic energy field. **One-pointedness** is complete. Its strength is at the peak. **Equanimity** also reaches the peak. The strength of neutrality is utmost.

It is a state of very deep peace, very still, quiet, and empty. Nothing moves. It is as if one is utterly alone in the whole universe.

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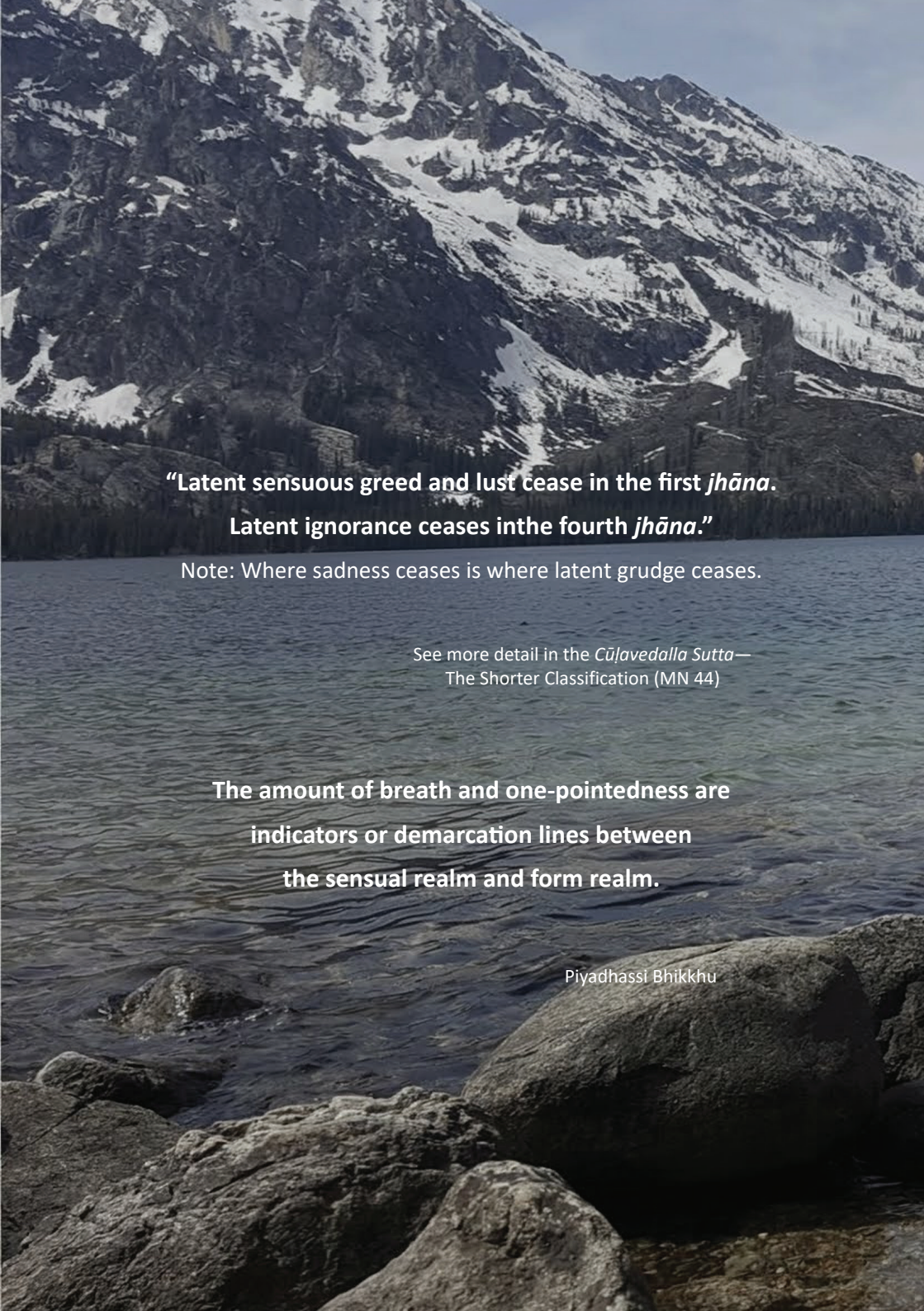
In the Fourth Absorption:

- Breathing through the nostrils completely stops.
- The mind is freed from the attracting force of the body.
- The mind is also freed from the attracting force of the heart (feeling).
- It is free from the attracting force of agreeable feeling and gladness (*somanassa*).
- It is free from the repelling force of grief and sadness (*domanassa*).
- Latent ignorance ceases temporarily in the fourth *jhāna*.
- The energy of equanimity is at its full strength, thorough and complete.
- The energy of mindfulness is at its full strength, thorough and complete.
- Verbal formation (applied and sustained thoughts) vanishes in the second absorption.
- Bodily formation (inhalation and exhalation) disappears in the fourth absorption.
- What remains is only **mental formation (perception and feeling**).
- The mind moves from the center point of feeling (the heart).
- It then moves on to the center point of perception (the brain).
- Where do perception and feeling cease?
- This is the task that the mind should investigate further.



"Latent sensuous greed and lust cease in the first *jhāna*.
Latent ignorance ceases inthe fourth *jhāna*."

Note: Where sadness ceases is where latent grudge ceases.

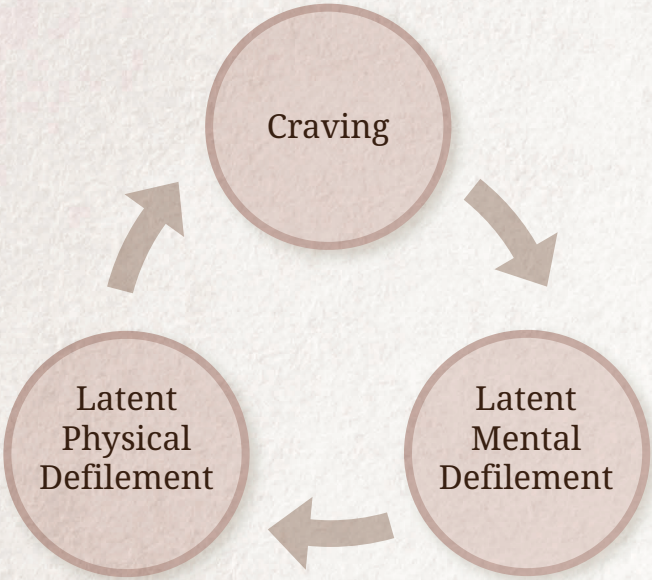
See more detail in the *Cūḷavedalla Sutta*—
The Shorter Classification (MN 44)

The amount of breath and one-pointedness are
indicators or demarcation lines between
the sensual realm and form realm.

Piyadhassi Bhikkhu

Chart 18

Relation Between Craving, Latent Mental Defilement and Latent Physical Defilement



Craving:
Pleasure, Seeking New Objects

Latent Mental Defilement:
Clinging, Stuck in Past Mental Objects

Latent Physical Defilement:
Each time craving and latent mental defilement occurs, the body responds by producing chemical elements that diffuse throughout the bodily cells.

The Characteristics of Absorption:

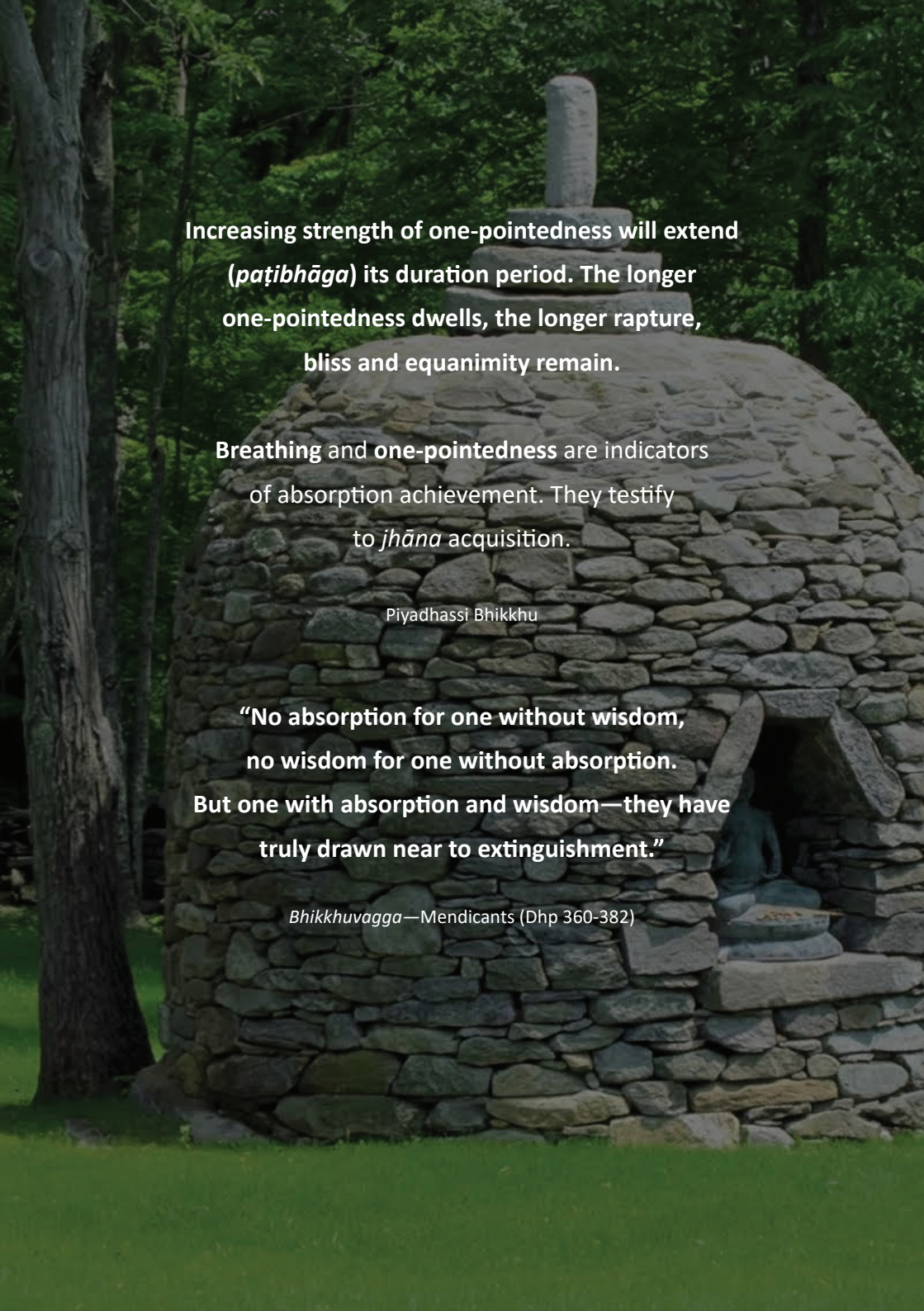
- The vanished mental components are:
  - Unwholesomeness
  - The five hindrances
  - Sensual perception
  - Painful feelings

- The newly emerged mental components are:
  - Applied and sustained thoughts, rapture, bliss and one-pointedness
- Practitioners have to notice and learn that:
  - Applied and sustained thoughts, rapture and bliss can occur in both sensual and form perception.
  - From experiential perspective, **one-pointedness occurs only at the level of momentary and proximate concentration, form and formless perception.**

- Mental concomitants that vanish and those that newly emerge.
    - **Mental concomitants are abstract and therefore difficult to understand.**
    - **That is why within the circle of meditation practice, there is different knowledge,** different understanding and different directions and explanations about the characteristic of absorption attainment.

The quantity of vanished breath
= The increasing strength of one-pointedness

- The breath is tangible. It is, therefore, easy to grasp and facilitates correct understanding.
- The quantity of breath that decreases (according to the second to seventh levels in the *Ānāpānasati Sutta*) directly relates to the increasing level of concentration.
- **The increasing strength of one-pointedness** equates to the **lengthening period** of firmly fixed sensations at various bodily spots.



Increasing strength of one-pointedness will extend (*paṭibhāga*) its duration period. The longer one-pointedness dwells, the longer rapture, bliss and equanimity remain.

Breathing and **one-pointedness** are indicators of absorption achievement. They testify to *jhāna* acquisition.

Piyadhassi Bhikkhu

"No absorption for one without wisdom, no wisdom for one without absorption. But one with absorption and wisdom—they have truly drawn near to extinguishment."

Bhikkhuvagga—Mendicants (Dhp 360-382)

Chart 19

Fire *Kasiṇa*

Methods to Attain Absorption

1. *Kasiṇa* concentration
2. Concentration on perception (*saññā*)
3. Concentration on the breath
4. Cultivating mindfulness, focusing on the arising and ceasing of aggregates

1. *Kasiṇa* Concentration

- Light a candle (the size of a finger) and put it approximately one meter in front of the meditator.
- Focus attention on the candle flame.
- The candle flame can be divided into four parts:
  - The first part: the base of the candle wick where the flame is blue.
  - The second part: the tip of the candle wick
  - The third part: the brightest part of the flame
  - The fourth part: the top of the flame
- The first and the fourth parts are not appropriate to focus on since they force us to squint and we cannot focus properly.
- Focusing long on the third part can cause flashes and blurs the vision.

---

[22] *Kasiṇa*—It's the name of technique using purely external devices to develop concentration and attain the four absorptions.

- **The second part, then, is the most appropriate part to focus on.**
- When all factors meet, the mind will move into the path of absorption.
- One-pointedness moves up to the middle point of the brain (pineal gland).
- When one-pointedness becomes clear, the eyes fix firmly on the flame and the pupils become stable.
- **When perception of form ceases, visual consciousness that has form as its object also ceases**.
- The mind moves out from the fire *kasiṇa*. When it moves on to formless absorption, the eyelids will automatically close. This will happen by itself. One does not need to deliberately pull one's attention away from the object of focus.

2. Concentration on Perception or Memory

- Recite any prayer as an object of focus.
- An effective one is the Praise of the Triple Gems, i.e., *na ma pa ta, sammā arahaṃ, khīnam purānam navam... suvatthi hotu*
- While reciting, awareness will converge at the midbrain point.
- If one chooses this method, one must completely ignore all other sensations on the body, including the breath.
- The strength of one-pointedness in absorption will pull the mind, drawing it towards the center point of the brain.
- The mind stops reciting. Recitation ceases.

3. Concentration on the Breath (*Ānāpānasati* practice)

- This method, if it bears fruit, will bring great virtue.
- If one becomes skillful in watching the inhalation and exhalation, which is a part of contemplation on the body, concentration will clearly emerge. Then, insight will follow.
- The great virtue of breathing meditation is described in detail in the section on *Ānāpānasati*.
- One who uses this method will realize the relation between **the breath and mental objects**. The **inhalation** is related to **future objects,** whereas the **exhalation** is related to **past objects**.
- These four states of breathing and mental objects are closely intertwined from coarse to subtle levels.
- If meditators clearly see and understand these related states, it will contribute greatly to their progress on the path.
- Experience from this method enables one to see the process of subtle change of the breath from coarse to more refined levels until the breath completely disappears.

"Mindfulness of breathing, when developed and cultivated in this way, is very fruitful and beneficial. When mindfulness of breathing is developed and cultivated in this way, even when the final breaths in and out cease, they are known, not unknown."

Mahārāhulovāda Sutta—The Longer Advice to Rāhula (MN 62)

- **The breath completely stops in the fourth absorption.** Though one wears a thin cloth amidst minus degree temperatures, one's bodily temperature will remain normal. Delicate warmth will radiate out and cover the whole body.`

4. Cultivating the Four Foundations of Mindfulness; Focusing on the Arising and Ceasing of Aggregates

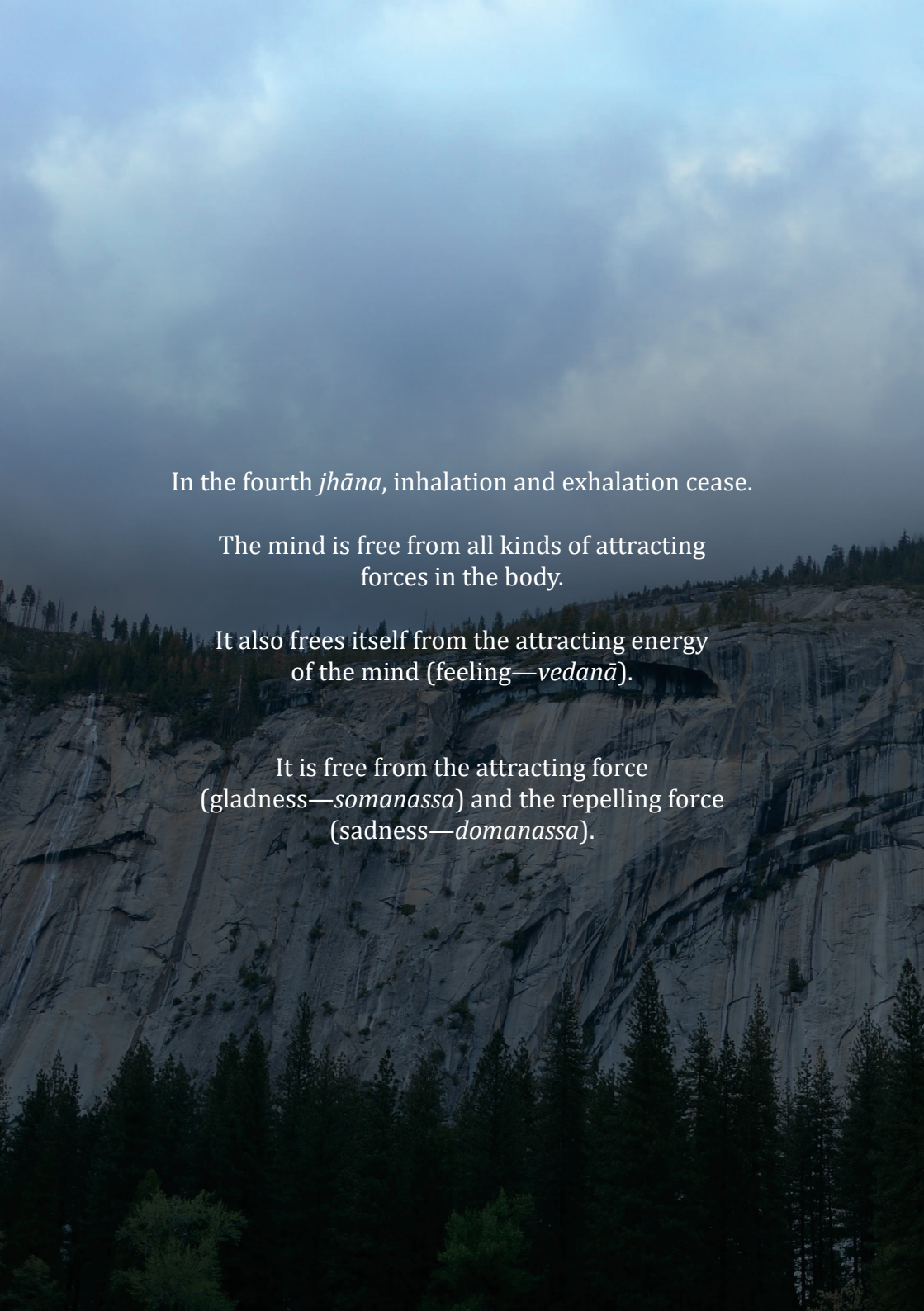
- One should be aware of the arising and ceasing of aggregates that appear in the present moment.
- Maintain equanimity; do not accept or negate any objects. Do not deliberately focus the mind on any particular spot. Just be aware of any state of things as it happens in that very moment.
- The stream of arising and ceasing will continue successively in sequence. This is one's temporal experience, which appears through the changing states of aggregates.

- One will see clearly the arising and ceasing of aggregates from coarse to subtle levels, from the sensual level to the form and formless realms, and then circling back from the subtle to the coarse level again.
- If one chooses this method, one will definitely comprehend many subtle truths. If the mind is not trapped within the state of deep peace, one can develop insight until the ability to reach the supermundane states and the final goal of liberation is attained.

Note: The first and second methods require a lot of deliberation. Absorption attained through *kasiṇa* is difficult to develop into *vipassanā* insight.

Chapter 3

The Center Point of Time: Perception of the Formless

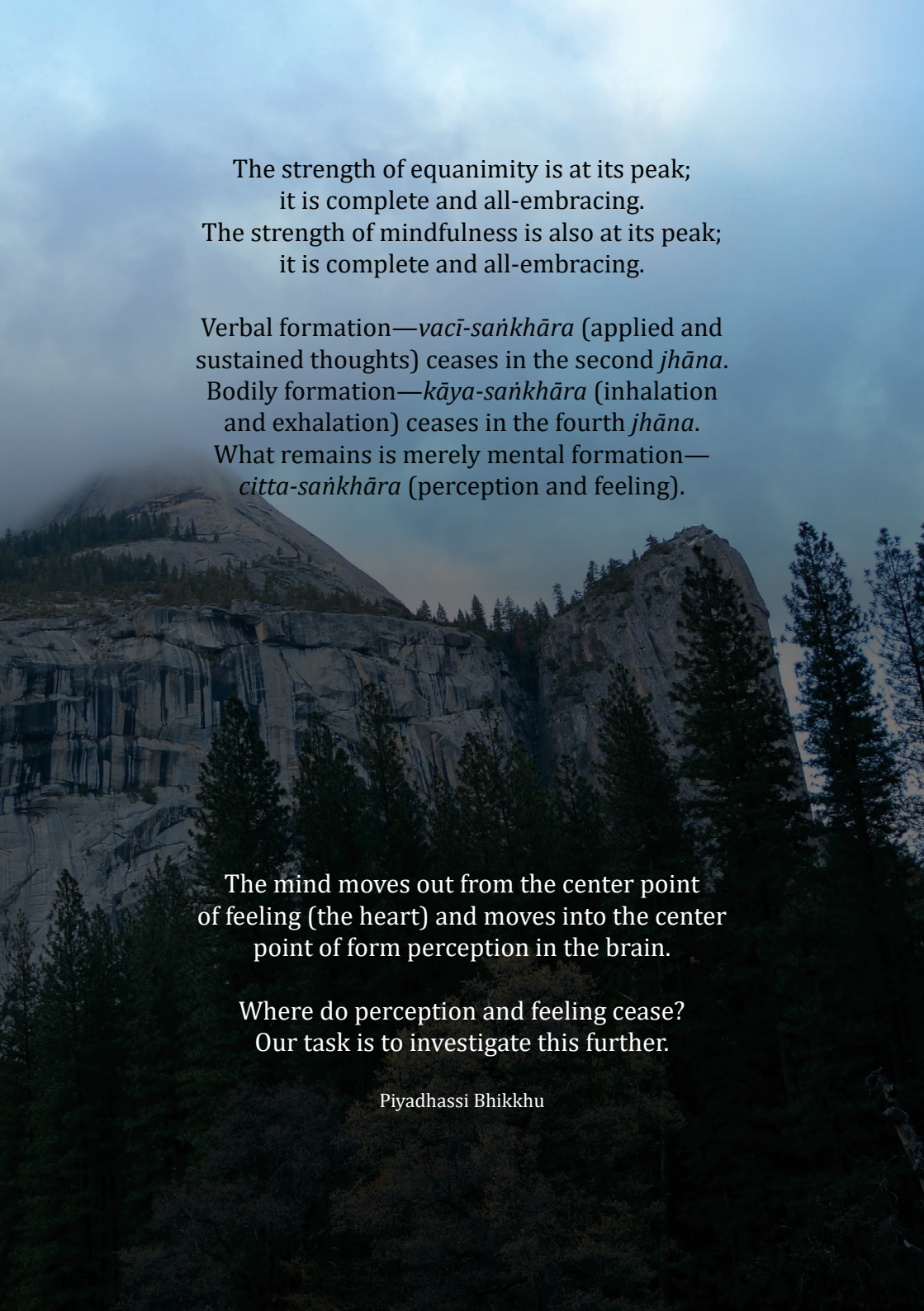


In the fourth *jhāna*, inhalation and exhalation cease.

The mind is free from all kinds of attracting forces in the body.

It also frees itself from the attracting energy of the mind (feeling—*vedanā*).

It is free from the attracting force (gladness—*somanassa*) and the repelling force (sadness—*domanassa*).



The strength of equanimity is at its peak;
it is complete and all-embracing.
The strength of mindfulness is also at its peak;
it is complete and all-embracing.

Verbal formation—*vacī-saṅkhāra* (applied and sustained thoughts) ceases in the second *jhāna*.
Bodily formation—*kāya-saṅkhāra* (inhalation and exhalation) ceases in the fourth *jhāna*.
What remains is merely mental formation—
citta-saṅkhāra (perception and feeling).

The mind moves out from the center point
of feeling (the heart) and moves into the center
point of form perception in the brain.

Where do perception and feeling cease?
Our task is to investigate this further.

Piyadhassi Bhikkhu

"So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

...

"But Ma'am, how does someone attain the cessation of perception and feeling?"

"A mendicant who is entering such an attainment does not think: 'I will enter the cessation of perception and feeling' or 'I am entering the cessation of perception and feeling' or 'I have entered the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

"But Ma'am, which ceases first for a mendicant who is entering the cessation of perception and feeling: physical, verbal, or mental processes?"

"Verbal processes cease first, then physical, then mental."

"But Ma'am, how does someone emerge from the cessation of perception and feeling?"

"A mendicant who is emerging from such an attainment does not think: 'I will emerge from the cessation of perception and feeling' or 'I am emerging from the cessation of perception and feeling' or 'I have emerged from the cessation of perception and feeling.' Rather, their mind has been previously developed so as to lead to such a state."

"But Ma'am, which arises first for a mendicant who is emerging from the cessation of perception and feeling: physical, verbal, or mental processes?"

"Mental processes arise first, then physical, then verbal."

"But Ma'am, when a mendicant has emerged from the attainment of the cessation of perception and feeling,

"They experience three kinds of contact: emptiness, signless, and undirected contacts."

"But Ma'am, when a mendicant has emerged from the attainment of the cessation of perception and feeling, what does their mind slant, slope, and incline to?"

"Their mind slants, slopes, and inclines to seclusion."[23]

"So I have heard. At one time the Buddha was staying near Rājagaha, in the Bamboo Grove, the squirrels' feeding ground.

Latent sensuous greed and lust cease in the first *jhāna*.

Latent ignorance ceases in the fourth *jhāna*.

Note: Where painful feeling ceases is where latent grudge ceases.

See more detail in the *Cūḷavedalla Sutta*—
The Shorter Classification (MN 44)

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[23] MN 44, ibid.

Then the layman Visākha went to see the nun Dhammadinnā, bowed, sat down to one side, and said to her:

...

"But Ma'am, what is immersion? What things are the foundations of immersion? What things are the prerequisites for immersion? What is the development of immersion?"

"Unification of the mind is immersion. The four kinds of mindfulness meditation are the foundations of immersion. The four right efforts are the prerequisites for immersion. The cultivation, development, and making much of these very same things is the development of immersion."[24]

[24] MN 44, ibid.

Bodily formation—Conditioning factor of the body: Inhalation and exhalation

Verbal formation—Conditioning factor of words: Applied and sustained thoughts

Mental formation—Conditioning factor of the mind: Perception and feeling

Calm bodily formation:
States in the first, second and third absorptions

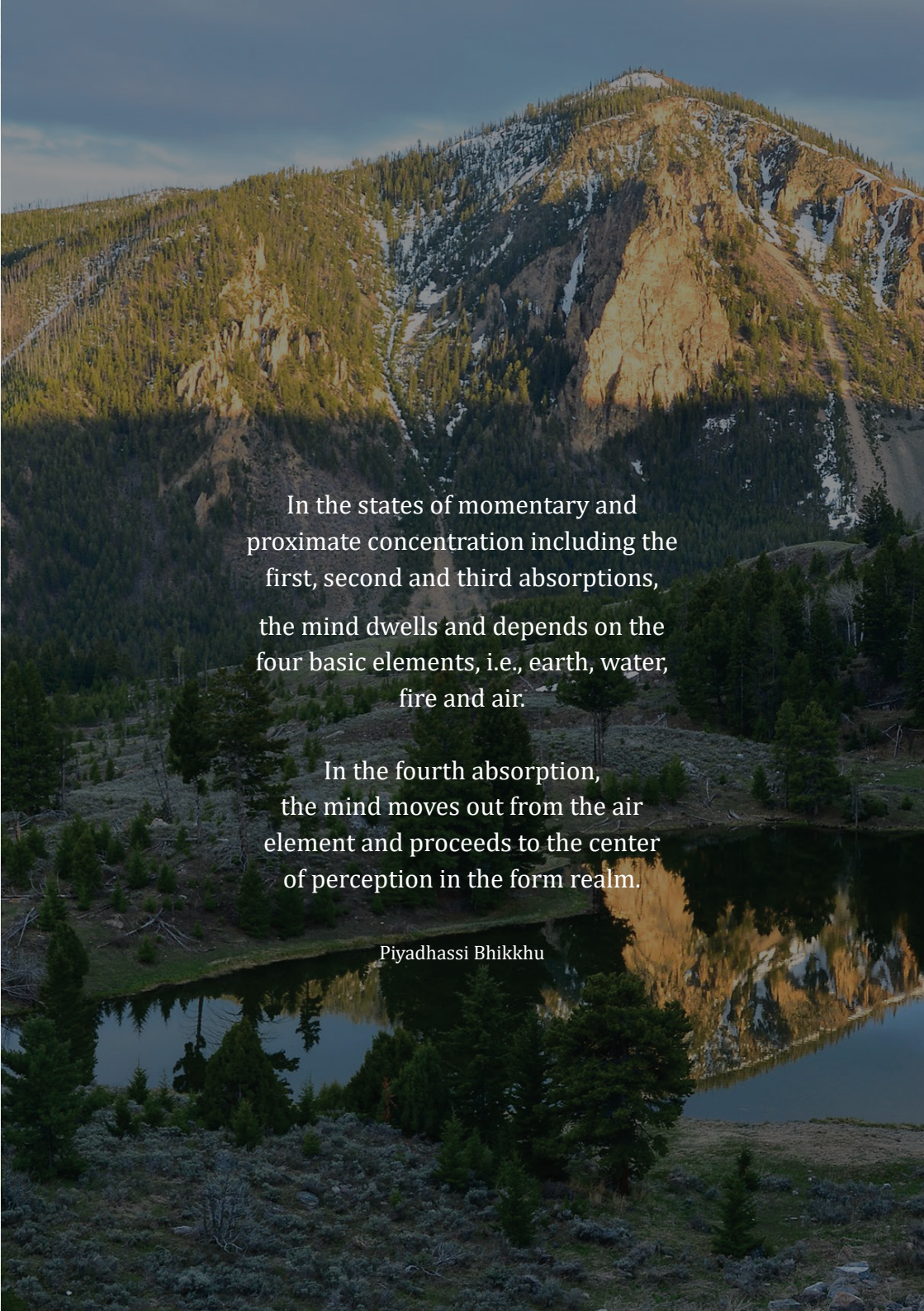
Cessation of bodily formation:
State in the fourth absorption

Calm mental formation:
States in the first, second, third and fourth formless absorptions

Cessation of mental formation:
State of extinction of feeling and perception (*saññāvedayitanirodha*)

Perception in the form realm is the state of joyful abode of body and mind (the present condition of happiness—*diṭṭhadhamma-sukha-vihāra*).

Perception in the formless realm is the state of tranquil and calm mind.



In the states of momentary and proximate concentration including the first, second and third absorptions,

the mind dwells and depends on the four basic elements, i.e., earth, water, fire and air.

In the fourth absorption,
the mind moves out from the air element and proceeds to the center of perception in the form realm.

Piyadhassi Bhikkhu

Chart 20

Sixteen Levels of Breathing Meditation

Perception in the Formless Realm

The Eighth Level of *Ānāpānasati*: One trains oneself thus, I will calm mental formation.

The mind in the fourth absorption has **perception and feeling** as the main components. In order to calm the mental formation, it moves out from mental objects in the level of form and proceeds to the formless realm.

Perception in the Realm of Boundless Space (*Ākāsānañcāyatana-Saññā*)

- In the fourth absorption, the mind moves out from the stillness produced by equanimity.
- Then, it extends feeling out into boundless space by reciting, "*ananto akāso* (boundless space), *ananto akāso*" continuously.
- The mind leaves the form realm and moves into the sphere of unbounded space.
- One's feeling becomes very light, extending and diffusing out with no definite limits or bounds.
- Once the mind extends out fully and thoroughly, it will automatically discard the recitation.
- This signifies that the mind has fully entered the first level of formless perception.

In the state of perception of boundless space, the mind has moved into the center point of space element (the fifth element).

Perception in the Realm of Boundless Consciousness (*Viññāṇañcāyatana-Saññā*)

- Within infinite and unbounded space, the conscious element still performs its function.
- The conscious element is much subtler and more refined than the space element.
- The mind, then, absorbs the conscious element as its object while chanting, "*anantaṁ viññāṇaṁ* (boundless consciousness), *anantaṁ viññāṇaṁ*" continuously.
- When the mind fully and thoroughly absorbs its object, the chanting will cease by itself.
- The mind has entered the second level of formless perception completely.

In the state of boundless consciousness,
the mind moves into the center of consciousness
(the sixth element).

Perception in the Realm of Nothingness (*Ākiñcaññāyatana-Saññā*)

- Consciousness has the task of knowing its object. Consciousness and the mental concomitants also arise and cease endlessly. And this flow extends itself infinitely in *saṃsāra* until one reaches *nibbāna*.
- By reciting "*natthi kiñci* (nothingness or emptiness), *natthi kiñci*," the mind is now void from the knower, and also from the known.
- The mind, then, moves out from the space of the conscious element into nothingness.
- The feeling of nothingness, which is void of every object, extends itself infinitely and boundlessly.
- When this feeling extends itself fully and completely, the recitation stops by itself.
- The mind fully enters into the third level of formless perception.

In the realm of nothingness, the mind moves out from the group of six elements into the center of emptiness element. Though the mind enters unbounded emptiness, it is still fabricated by perception and feeling. The fabricated mind is regarded as afflicted. The mind with the seed of enlightenment always reaches out for the deathless element, which is void of every kind of fabrication.

The Realm of Neither-Perception-nor-Non-Perception (*Nevasaññānāsaññāyatana-Saññā*)

- Perception still records and recalls the objects of consciousness and represents them back to the mind continuously.
- The arising and ceasing of mental formation is like an endlessly flowing stream.
- As long as the aggregates still arise and cease in a chain, suffering cannot be terminated.

- By reciting, "*santo* (calm), *santo*, *santo*" the mind moves out from nothingness and proceeds into the more peaceful and placid state that can terminate mental formation (perception and feeling).
- In a single unit of cognition, there remain only three or two or one moment of arising and ceasing of perception.
- These perceptions seem almost extinguished, but not quite; they are neither extinguished nor unextinguished.
- The mind has fully entered the fourth level of formless perception.

In the realm of neither-perception-nor-non-perception, the mind enters the most refined and subtlest level in the cycle of rebirth.

Sāriputta's Path of Purification

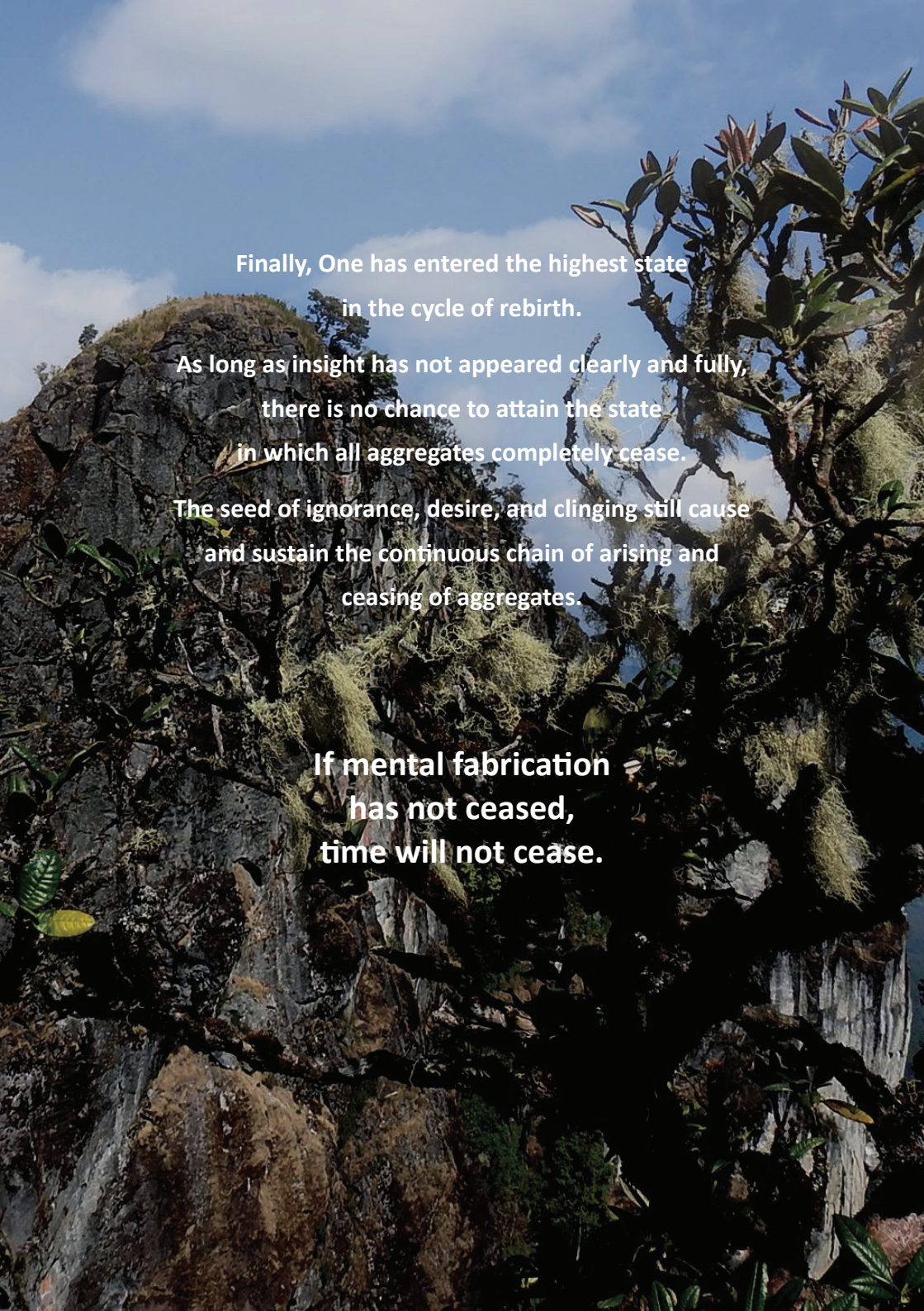
- "Furthermore, going totally beyond the dimension of nothingness, he entered and remained in the dimension of neither perception nor non-perception.
- And he emerged from that attainment with mindfulness.
- Then he contemplated the phenomena in that attainment that had passed, ceased, and perished:
- 'So it seems that these phenomena, not having been, come to be; and having come to be, they flit away.'
- And he meditated without attraction or repulsion for those phenomena; independent, untied, liberated, detached, his mind free of limits.
- He understood: 'There is an escape beyond.' And by repeated practice he knew for sure that there is."[25]

[25] *Anupada Sutta*—One by One (MN 111)

According to Uddaka Rāmaputta, the knowledge at the level of neither-perception-nor-non-perception realm is the highest stage, and you have already achieved it. Please stay on and help me to teach others.

After listening to his teacher, Siddhattha realized clearly that the realm of neither-perception-nor-non-perception was not the highest stage of knowledge since the mind in that stage still could not transcend mental formation. Therefore, he finally said goodbye to his teacher in order to seek the state in which **perception and feeling completely cease**.[26]

[26] See more detail in the *Pāsarāsi Sutta*—The Noble Search (MN 26)



Finally, One has entered the highest state
in the cycle of rebirth.

As long as insight has not appeared clearly and fully,
there is no chance to attain the state
in which all aggregates completely cease.

The seed of ignorance, desire, and clinging still cause
and sustain the continuous chain of arising and
ceasing of aggregates.

If mental fabrication
has not ceased,
time will not cease.

Āneñjasappāya Sutta: Conducive to the Imperturbable

So I have heard that one time the Buddha was staying in the land of the Kurus, near the Kuru town named Kammāsadamma. There the Buddha addressed the mendicants,

"Mendicants!"

"Venerable sir," they replied. The Buddha said this:

...

... This is said to be the way of practice suitable for attaining the dimension of neither perception nor non-perception."

When he said this, Venerable Ānanda said to the Buddha: "Sir, take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' In this way they gain equanimity. Would that mendicant become extinguished or not?"

"One such mendicant might become extinguished, Ānanda, while another might not."

"What is the cause, sir? What is the reason for this?"

"Ānanda, take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' In this way they gain equanimity. They approve, welcome, and keep clinging to that equanimity. Their consciousness relies on that and grasps it. A mendicant with grasping does not become extinguished."

"But sir, what is that mendicant grasping?"

"The dimension of neither perception nor non-perception."

"Sir, it seems that mendicant is grasping the best thing to grasp!"

"Indeed, Ānanda. For the best thing to grasp is the dimension of neither perception nor non-perception.

Take a mendicant who practices like this: 'It might not be, and it might not be mine. It will not be, and it will not be mine. I am giving up what exists, what has come to be.' In this way they gain equanimity. They don't approve, welcome, or keep clinging to that equanimity. So their consciousness doesn't rely on that and grasp it. A mendicant free of grasping becomes extinguished."

“It’s incredible, sir, it’s amazing! The Buddha has explained to us how to cross over the flood by relying on one support or the other. ..."

...

So, Ānanda, I have taught the ways of practice suitable for attaining the imperturbable, the dimension of nothingness, and the dimension of neither perception nor non-perception. I have taught how to cross the flood by relying on one support or the other, and I have taught noble liberation.

"... Here are these roots of trees, and here are these empty huts. Practice absorption, Ānanda! Don’t be negligent! Don’t regret it later! This is my instruction to you.”

That is what the Buddha said. Satisfied, Venerable Ānanda was happy with what the Buddha said.”[27]

[27] *Āneñjasappāya Sutta*—Conducive to the Imperturbable (MN 106)

Chapter 4
Atemporal Dimension *(Akāliko)*

Power of the Seven Factors of Enlightenment (*Bojjhaṅga*)

"May the power of **clear comprehension** anchor deeply in the present moment of a bodily base. Know the movement, the arising and cessation of earth, water, fire and air elements in the body.

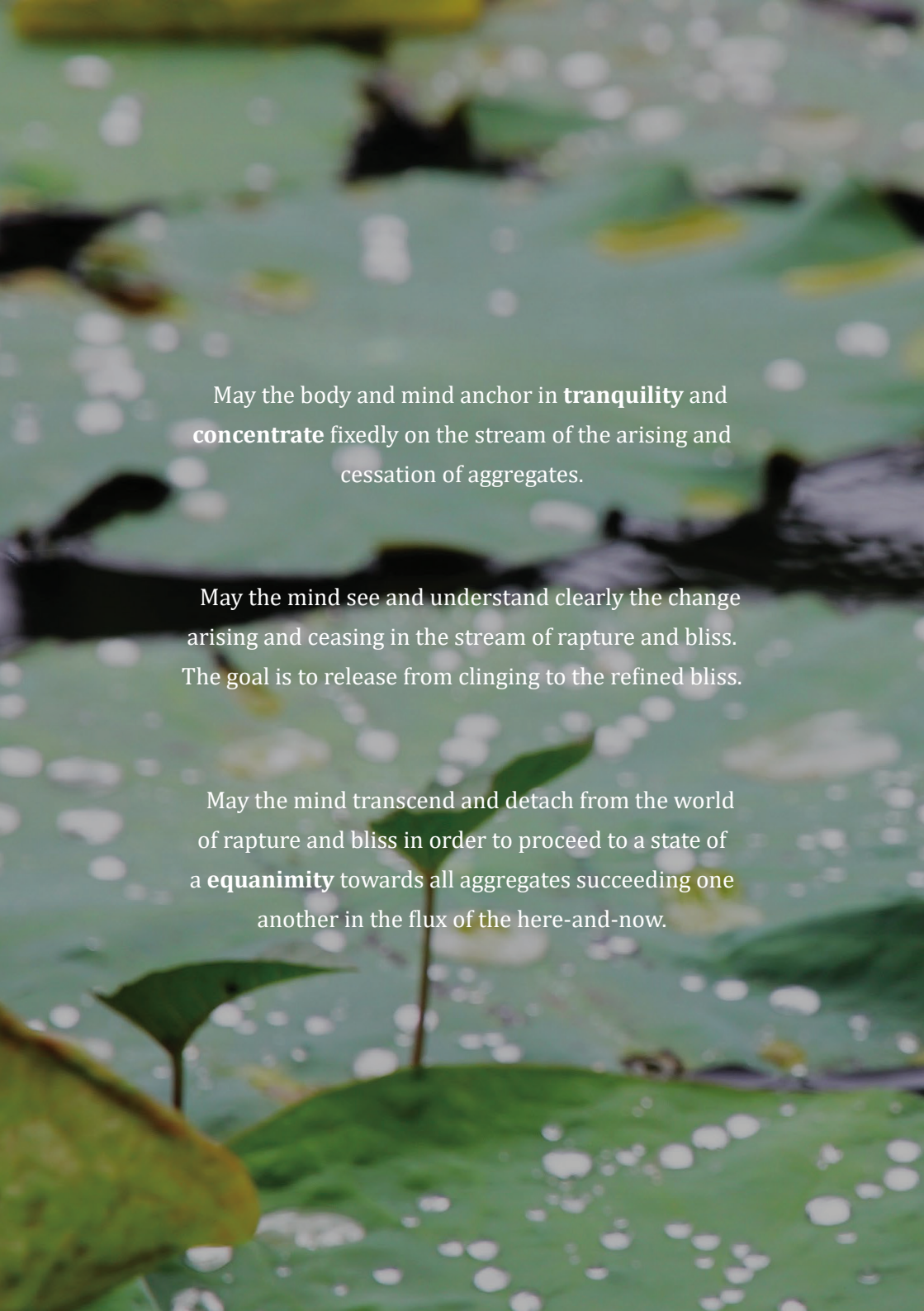
May the power of **mindfulness** know every time when the mind moves away from the body and wanders into the past or the future. Be aware that they are just thoughts, the fabricated world created by the mind.

May the power of **Dhamma investigation** clearly analyze the main mental components, i.e., liking and disliking that cause the mind to cling to its own fabrications.

May **perseverance** in Dhamma investigation increase its power and enable the mind to cut through the fog of clinging to sensual perceptions. They are but past mental objects perceived through the five senses.

May the mind consume, rejoice and bathe in the stream of **rapture** and bliss. May the burning desire in sensual thinking vanish.

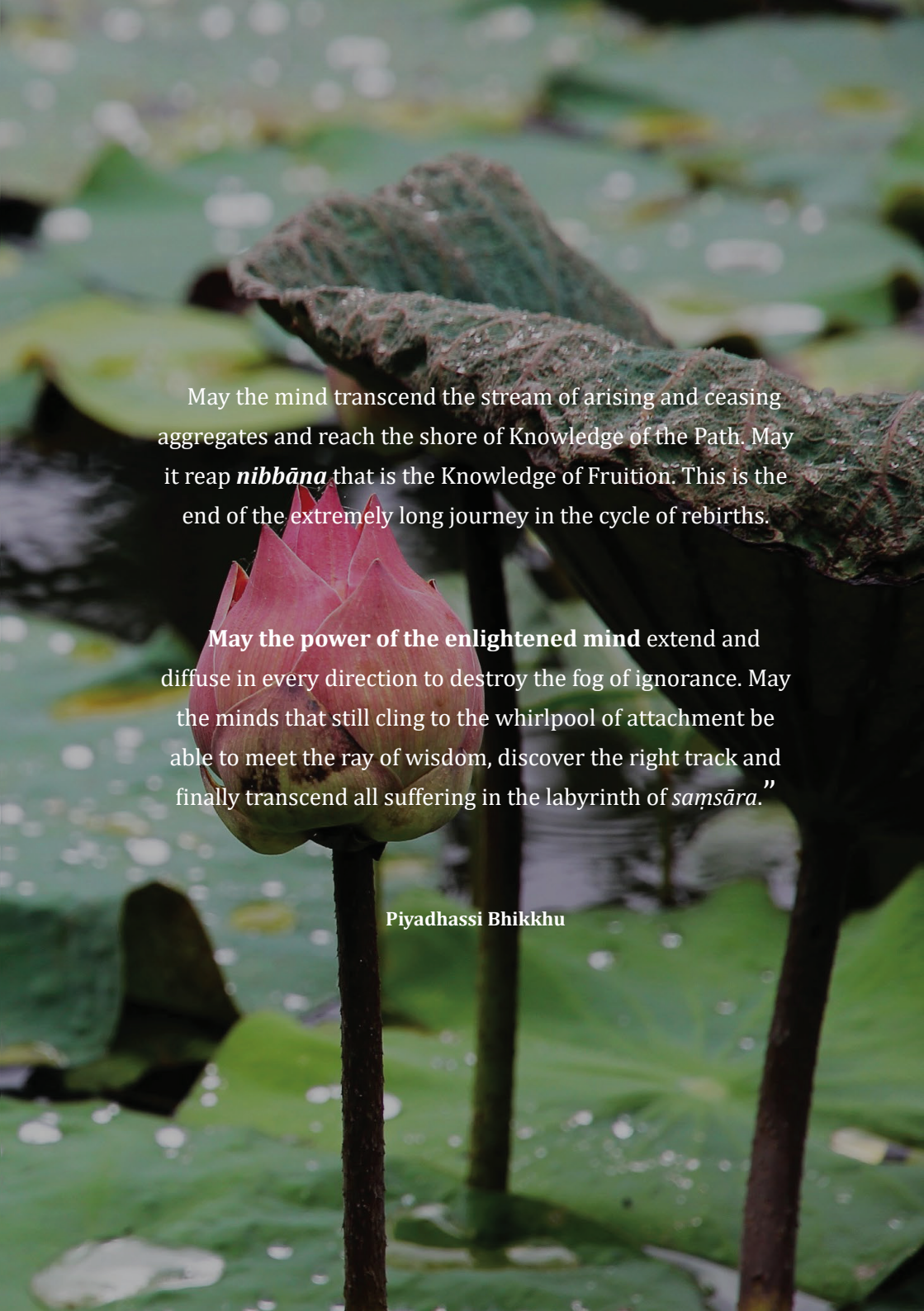
May the mind rest peacefully and be released from the tiredness of endless journeying in the whirlpool of sensual perception.



May the body and mind anchor in **tranquility** and **concentrate** fixedly on the stream of the arising and cessation of aggregates.

May the mind see and understand clearly the change arising and ceasing in the stream of rapture and bliss. The goal is to release from clinging to the refined bliss.

May the mind transcend and detach from the world of rapture and bliss in order to proceed to a state of a **equanimity** towards all aggregates succeeding one another in the flux of the here-and-now.



May the mind transcend the stream of arising and ceasing aggregates and reach the shore of Knowledge of the Path. May it reap ***nibbāna*** that is the Knowledge of Fruition. This is the end of the extremely long journey in the cycle of rebirths.

May the power of the enlightened mind extend and diffuse in every direction to destroy the fog of ignorance. May the minds that still cling to the whirlpool of attachment be able to meet the ray of wisdom, discover the right track and finally transcend all suffering in the labyrinth of *saṃsāra*."

Piyadhassi Bhikkhu

Nibbānic State

[That dimension (*nibbāna*) transcends the matter.]

"There is, mendicants, that dimension where there is
no earth,
no water,
no fire,
no wind;

[That dimension transcends the mind.]

no dimension of infinite space,
no dimension of infinite consciousness,
no dimension of nothingness,
no dimension of neither perception
nor non-perception;

[That state does not exist in this world, solar system, galaxy system nor any other universe.]

no this world,
no other world,
no moon or sun.

[That state does not fall under the Law of the Three Characteristics.]

There, mendicants, I say there is
no coming or going
or remaining
or passing away
or reappearing.

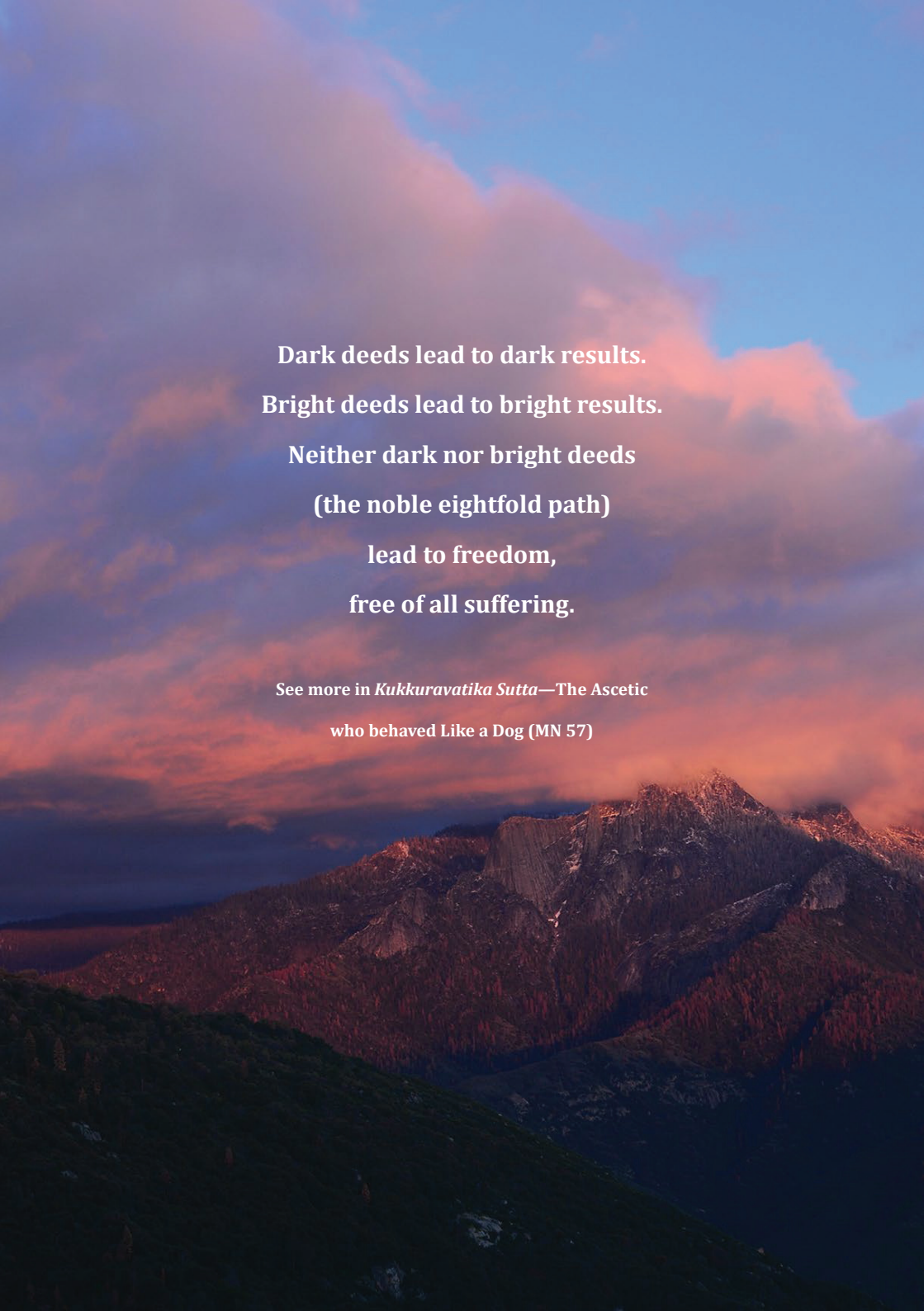
[That state...
does not anchor in the dimension of matter,
energy, or time—*akāliko*.]

It is not established,
does not proceed,
and has no support.

[That state...
is free from the pulling force of covetousness,
and pushing force of sadness.]

Just this is the end of suffering."[28]

[28] *Paṭhamanibbānapaṭisaṁyutta Sutta*—About Extinguishment (1st) (Ud 8.1)



Dark deeds lead to dark results.

Bright deeds lead to bright results.

Neither dark nor bright deeds

(the noble eightfold path)

lead to freedom,

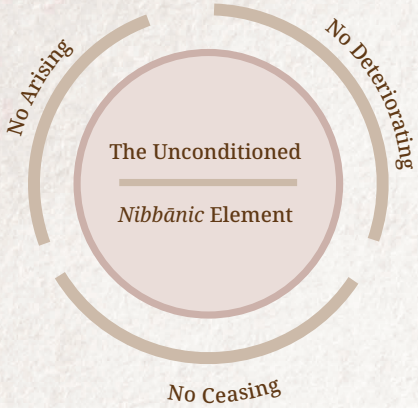
free of all suffering.

See more in *Kukkuravatika Sutta*—The Ascetic who behaved Like a Dog (MN 57)

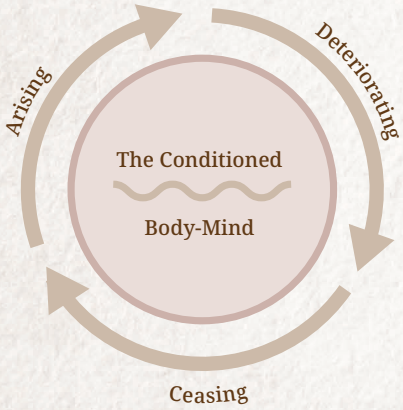
Chart 21

The Conditioned and the Unconditioned[29]

The Unconditioned



The Conditioned



[29] *Saṅkhatalakkhaṇa Sutta*—Characteristics of the Conditioned (AN 3.47)

"There is, mendicants,
the unborn,
unproduced,
unmade, and
unconditioned.
If there were no unborn, unproduced, unmade, and unconditioned,
then you would find no escape here from
the born,
produced,
made,
and conditioned. ..."[30]

For the dependent there is agitation.
For the independent there's no agitation.
When there's no agitation, there is tranquility.
When there is tranquility, there's no inclination.
When there's no inclination, there's no coming and going.
When there's no coming and going, there's no passing away and reappearing.
When there's no passing away and reappearing,
there's no this world or world beyond
or between the two.

Just this is the end of suffering."[31]

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[30] *Tatiyanibbānapaṭisaṁyutta Sutta*—About Extinguishment (3rd) (Ud 8.3)
[31] *Catutthanibbānapaṭisaṁyutta Sutta*—About Extinguishment (4th) (Ud 8.4)

Where do Aggregates Completely Extinguish?

Once upon a time, Kevaḍḍha, a mendicant in this very *Saṅgha* had the following thought, 'Where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire and air?'... [Then, the monk tried in vain to attain the answer from many gods including the Great Brahmā. In the end, he came back to ask the question to Lord Buddha, who said.]

"... Mendicant, this is not how the question should be asked: "Sir, where do these four primary elements cease without anything left over, namely, the elements of earth, water, fire and air?

This is how the question should be asked:

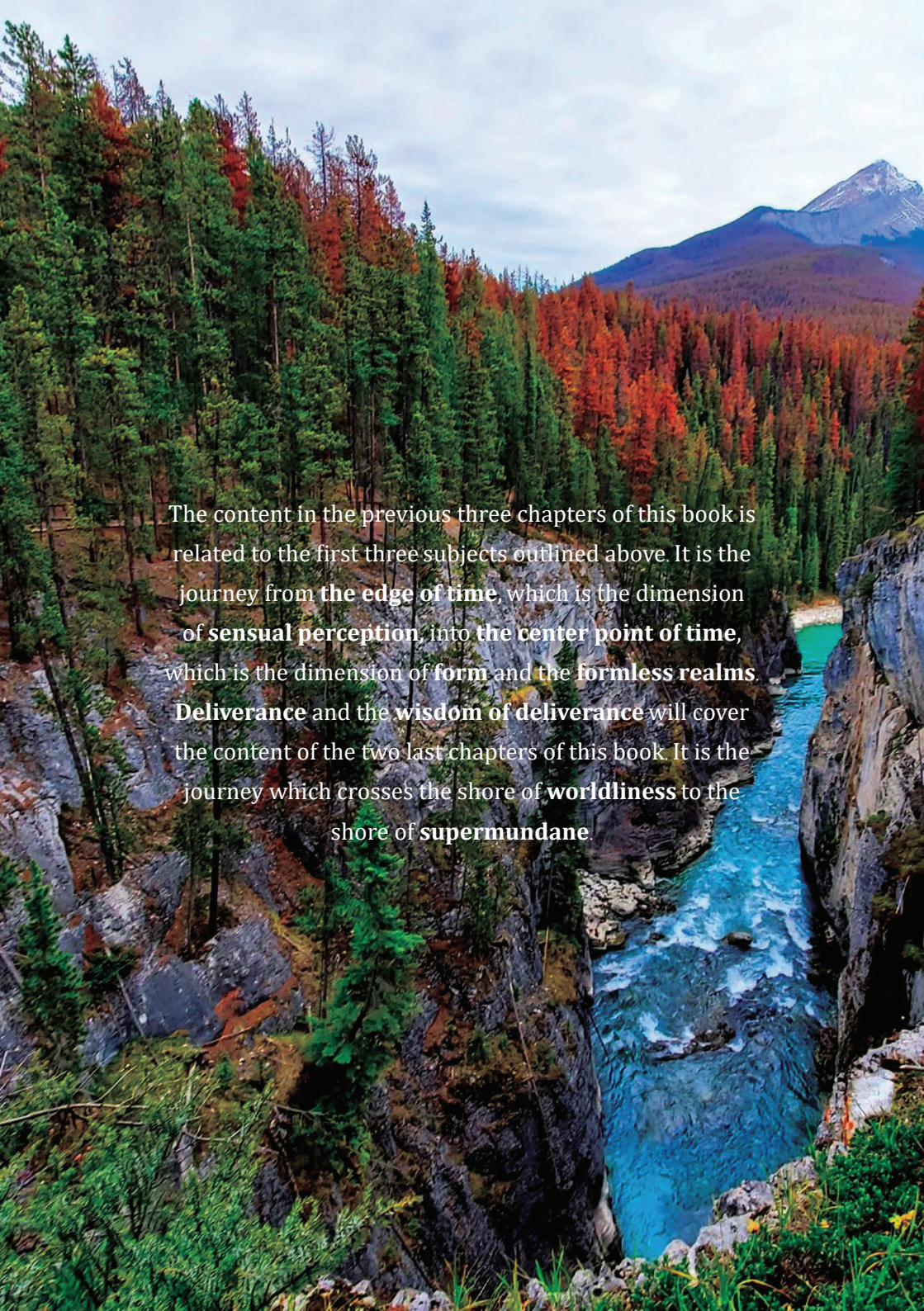
"Where do water and earth,
fire and air find no footing?
Where do long and short,
fine and coarse, beautiful and ugly [find no footing];
where do name and form
cease with nothing left over?"

And the answer to that is:

"Infinite consciousness, invisible,
radiant all-around—that's where water and earth,
fire and air find no footing.

And that's where long and short,
fine and coarse, beautiful and ugly [find no footing];
that's where name and form
cease with nothing left over—
With the cessation of consciousness,
that's where they cease.'"[32]

[32] *Kevaṭṭa Sutta*—With Kevaḍḍha (DN 11)



The content in the previous three chapters of this book is related to the first three subjects outlined above. It is the journey from **the edge of time**, which is the dimension of **sensual perception**, into **the center point of time**, which is the dimension of **form** and the **formless realms**. **Deliverance** and the **wisdom of deliverance** will cover the content of the two last chapters of this book. It is the journey which crosses the shore of **worldliness** to the shore of **supermundane**.

Complete virtue results in concentration.
Complete concentration results in wisdom.
Complete wisdom results in deliverance.

Course Syllabus of Buddhology

There are altogether five subjects:

1. Virtue (*sīla*)
2. Concentration (*samādhi*)
3. Wisdom (*paññā*)
4. Deliverance (*vimutti*)
5. Wisdom of deliverance (*vimuttiñāṇadassana*)

The Noble Eightfold Path: A Boat or a Raft

- It is the knowledge of the first three subjects outlined above, namely **virtue, concentration and wisdom**.
- It can be regarded as a **boat** or a **raft**.
- It is a vehicle carrying us from the shore of **sensual perception** to the shore of **form perception**.
- It is a vehicle carrying us from the shore of **form perception** to the shore of **formless perception**.
- Finally, it carries us from the shore of **worldliness** to the shore of **supermundane**.

Deliverance and Wisdom of Deliverance

- They are similar to the shore (of *nibbāna*, the supermundane).

"... Mendicants, I will teach you how the Dhamma is similar to a raft: it's for crossing over, not for holding on. Listen and apply your mind well, I will speak."

"Suppose there was a person traveling along the road. They'd see a large deluge, whose near shore was dubious and perilous, while the far shore was a sanctuary free of peril. But there was no ferryboat or bridge for crossing over. They'd think, 'Why don't I gather grass, sticks, branches, and leaves and make a raft? Riding on the raft, and paddling with my hands and feet, I can safely reach the far shore.' And so they'd do exactly that. And when they'd crossed over to the far shore, they'd think, 'This raft has been very helpful to me. Riding on the raft, and paddling with my hands and feet, I have safely crossed over to the far shore. Why don't I hoist it on my head or pick it up on my shoulder and go wherever I want?'

What do you think, mendicants? Would that person be doing what should be done with that raft?"

"No, sir."

"And what, mendicants, should that person do with the raft? When they'd crossed over they should think, 'This raft has been very helpful to me. … Why don't I beach it on dry land or set it adrift on the water and go wherever I want?' That's what that person should do with the raft.

In the same way, I have taught how the teaching is similar to a raft: it's for crossing over, not for holding on.

By understanding the simile of the raft, you will even give up the teachings, let alone what is against the teachings. ..."[33]

[33] *Alagaddūpama Sutta*—The Simile of the Snake (MN 22)

Reaching the shore,

boat or raft

will be abandoned.

Lord Buddha

Concentration Power (*Samādhi-Bala*)

- Four levels of form perception
- Three levels of formless perception

Wisdom Power (*Paññā-Bala*)

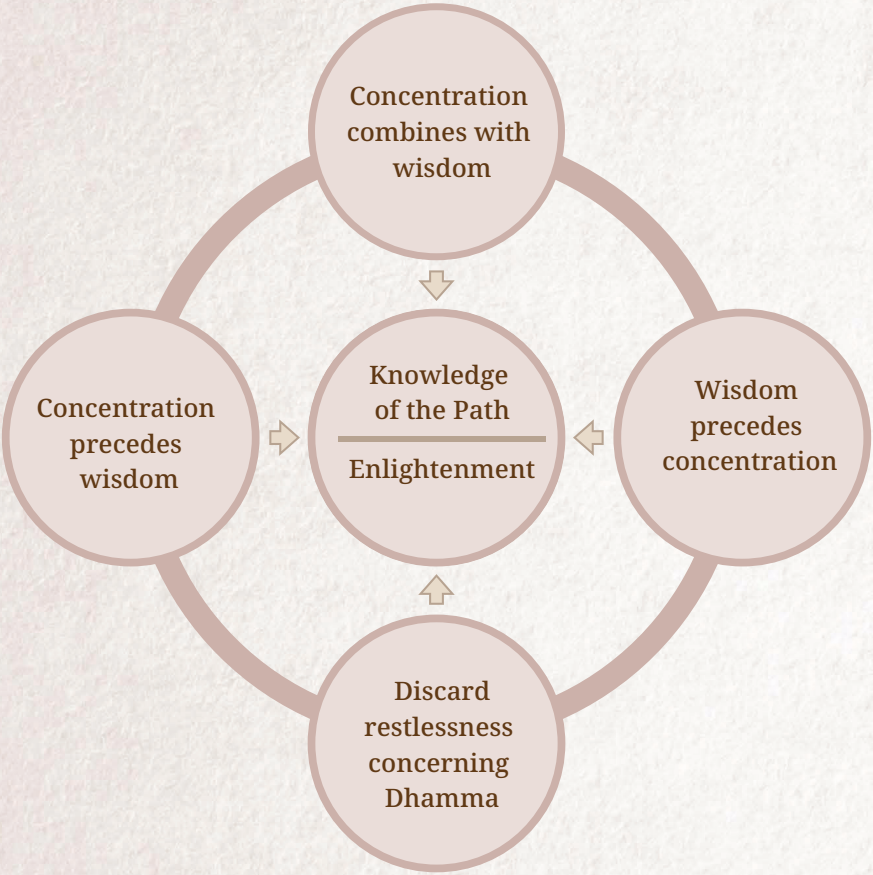
- Clear knowledge of the arising and cessation of aggregates

Knowledge of the Path (*Magga-Ñāṇa*)

- Power of concentration and wisdom must reach their peak (at the level of factors of enlightenment).
- It is the process of achieving the enlightenment.
- It is the highest level of spiritual development.
- It is the greatest revolution.
- It is the change which will remain unchanged forever.

Chart 22

Four Paths to Attain Enlightenment



The Process of Attaining Liberation

Concentration

- It functions as the basis for attaining the supermundane.

Wisdom

- It contemplates and analyzes the states of aggregates within the framework of the Three Characteristics.
- It functions as the key to the doors of noble truth (the three doors are impermanence, suffering and non-self).

Four Paths to Attain Enlightenment

1. Concentration precedes wisdom.
2. Wisdom precedes concentration.
3. Concentration and wisdom join in a pair.
4. Discarding restlessness caused by higher states of mind (*dhammuddhacca*)

If the mind has the habit of staying in one of these paths,

- the path to liberation will eventually emerge.
- one will get used to, and develop into the path more deeply.
- fetters and underlying tendencies will be destroyed.

At one time Venerable Ānanda was staying near Kosambī, in Ghosita's Monastery. There Ānanda addressed the mendicants: "Reverends, mendicants!"

"Reverend," they replied. Ānanda said this:

"Reverends, all of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of four paths.

What four?

[1.] Take a mendicant who develops serenity before discernment. As they do so, the path is born in them. They cultivate, develop and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

[2.] Another mendicant develops discernment before serenity. As they do so, the path is born in them. They cultivate, develop and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

[3.] Another mendicant develops serenity and discernment in conjunction. As they do so, the path is born in them. They cultivate, develop and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

[4.] Another mendicant's mind is seized by restlessness to realize the teaching. But there comes a time when their mind is stilled internally; it settles, unifies and becomes immersed in samādhi. The path is born in them. They cultivate, develop and make much of it. By doing so, they give up the fetters and eliminate the underlying tendencies.

All of the monks and nuns who declare in my presence that they have attained perfection, did so by one or other of these four paths."[34]

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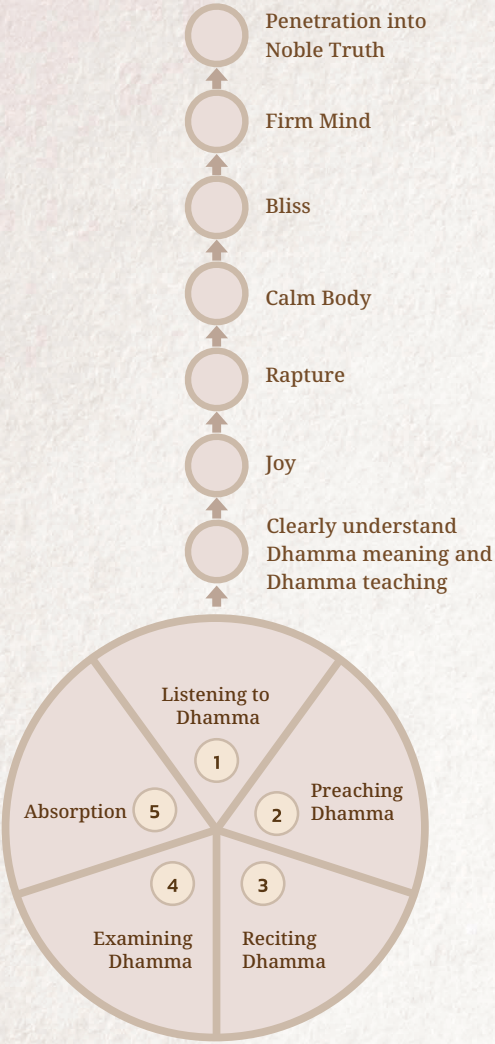
[34] *Yuganaddha Sutta*—In Conjunction (AN 4.170)



Five Occasions to Attain Enlightenment

Chart 23

Five Occasions to Attain Enlightenment

While contemplating on Dhamma, there are five occasions in which one can attain enlightenment.

1. Listening to Dhamma
2. Preaching Dhamma
3. Reciting Dhamma
4. Examining Dhamma
5. Through absorption

The First Occasion:

"... Firstly, the Teacher or a respected spiritual companion teaches Dhamma to a mendicant. [That mendicant listens to Dhamma.][*]

The Second Occasion:

... The mendicant teaches Dhamma in detail to others as they learned and memorized it. [*]

Chart 24

Atemporal/*Nibbānic* Element

The Third Occasion:
... The mendicant recites the teaching in detail as they learned and memorized it. [*]

The Fourth Occasion:
... The mendicant thinks about and considers the teaching in their heart, examining it with the mind as they learned and memorized it. [*]

The Fifth Occasion:
... A meditation subject as a foundation of immersion is properly grasped, focused on, borne in mind, and comprehended with wisdom. [*]

[*] That mendicant feels inspired by the meaning and the teaching in that Dhamma,…
Feeling inspired, joy springs up.
Being joyful, rapture springs up.
When the mind is full of rapture, the body becomes tranquil.
When the body is tranquil, one feels bliss.
And when blissful, the mind becomes immersed in samādhi. …

These are the five opportunities for freedom. If a mendicant stays diligent, keen, and resolute at these times, their mind is freed, their defilements are ended, and they arrive at the supreme sanctuary from the yoke."[35]

"But if it's impermanent, suffering,

and perishable,

is it fit to be regarded thus:

'This is mine, I am this, this is my self'?"

Cūḷarāhulovāda Sutta—The Shorter Advice to Rāhula (MN 147)

[35] *Vimuttāyatana Sutta*—Opportunities for Freedom (AN 5.26)

Power of Wisdom (Dhamma Investigation)

- It functions to contemplate the states of body-mind within the framework of the Three Characteristics.

  "... Take a mendicant who, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first [...second, ...third and ...fourth] absorption. They contemplate the phenomena there—included in form, feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

  They turn their mind away from those things, and apply it to the deathless: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

  Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world."

... Take a mendicant who, going totally beyond perceptions of form, with the ending of perceptions of impingement, not focusing on perceptions of diversity, aware that 'space is infinite', enters and remains in the dimension of infinite space [...dimension of infinite consciousness, ...dimension of nothingness]. They contemplate the phenomena there—included in feeling, perception, choices, and consciousness—as impermanent, as suffering, as diseased, as a boil, as a dart, as misery, as an affliction, as alien, as falling apart, as empty, as not-self.

They turn their mind away from those things, and apply it to the deathless: 'This is peaceful; this is sublime—that is, the stilling of all activities, the letting go of all attachments, the ending of craving, fading away, cessation, extinguishment.'

Abiding in that they attain the ending of defilements. If they don't attain the ending of defilements, with the ending of the five lower fetters they're reborn spontaneously, because of their passion and love for that meditation. They are extinguished there, and are not liable to return from that world. ..."[36]

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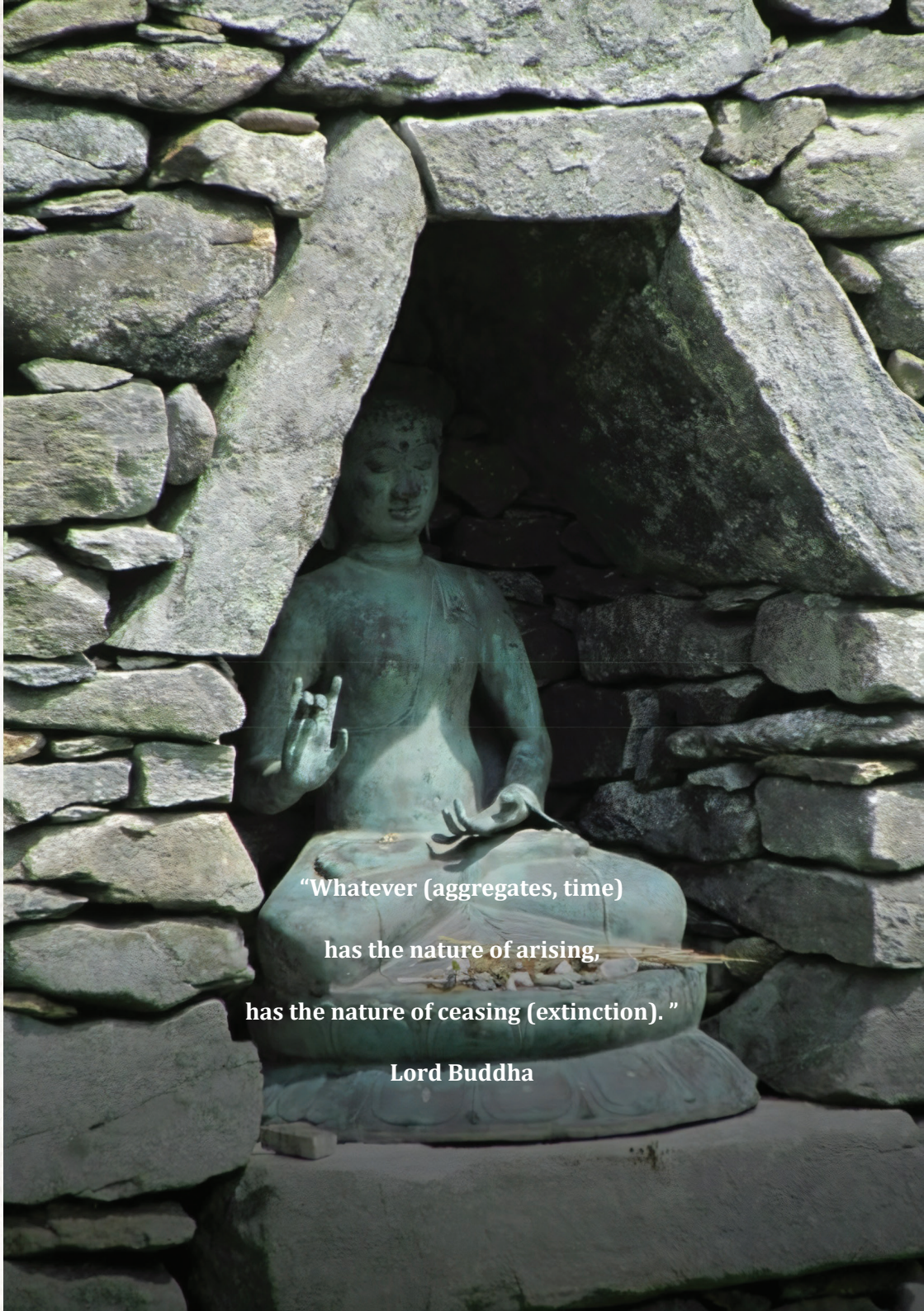
[36] *Jhāna Sutta*—Depending on Absorption (AN 9.36)



“Whatever (aggregates, time)

has the nature of arising,

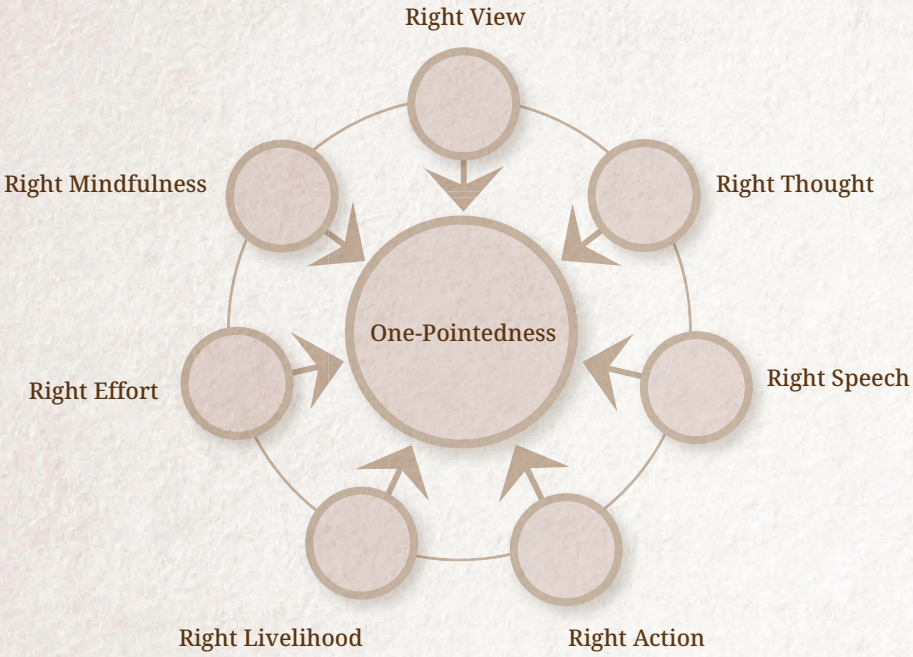
has the nature of ceasing (extinction). ”

Lord Buddha

Chart 25

Right Concentration—One-Pointedness

with the Other Seven Factors of the Noble Path[37]



[37] See more detail in the *Mahācattārīsaka Sutta*—The Great Forty (MN117)

The Enlightenment of Rāhula

So I have heard. At one time the Buddha was staying near Sāvatthī in Jeta's Grove, Anāthapiṇḍika's monastery.

Then as he was in private retreat this thought came to his mind, "The qualities that ripen in freedom have ripened in Rāhula. Why don't I lead him further to the ending of defilements?" Then the Buddha robed up in the morning and, taking his bowl and robe, entered Sāvatthī for alms.

Then, after the meal, on his return from almsround, he addressed Venerable Rāhula, "Rāhula, get your sitting cloth. Let's go to the Dark Forest for the day's meditation."

"Yes, sir," replied Rāhula. Taking his sitting cloth he followed behind the Buddha.

Now at that time many thousands of deities followed the Buddha, thinking, "Today the Buddha will lead Rāhula further to the ending of defilements!" Then the Buddha plunged deep into the Dark Forest and sat at the root of a tree on the seat spread out. Rāhula bowed to the Buddha and sat down to one side. The Buddha said to him:

“What do you think, Rāhula? Is eye, (ear, nose, tongue, body, mind) permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit tobe regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Are sights (sound, smell, taste, tangible objects, thoughts) permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is eye (ear, nose, tongue, body, mind) consciousness permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Is eye (ear, nose, tongue, body, mind) contact permanent or impermanent?”

“Impermanent, sir.”

“But if it’s impermanent, is it suffering or happiness?”

“Suffering, sir.”

“But if it’s impermanent, suffering, and perishable, is it fit to be regarded thus: ‘This is mine, I am this, this is my self’?”

“No, sir.”

“What do you think, Rāhula? Anything included in feeling, perception, choices, and consciousness that arises conditioned by eye (ear, nose, tongue, body, mind) contact: is that permanent or impermanent?”

“Impermanent, sir.”

"But if it's impermanent, is it suffering or happiness?"

"Suffering, sir."

"But if it's impermanent, suffering, and perishable, is it fit to be regarded thus: 'This is mine, I am this, this is my self'?"

"No, sir."

"Seeing this, a learned noble disciple grows disillusioned with the eye, sights, eye consciousness, and eye contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by eye contact. They grow disillusioned with the ear … nose … tongue … body … mind, thoughts, mind consciousness, and mind contact. And they grow disillusioned with anything included in feeling, perception, choices, and consciousness that arises conditioned by mind contact. Being disillusioned, desire fades away. When desire fades away they're freed. When they're freed, they know they're freed.

They understand: 'Rebirth is ended, the spiritual journey has been completed, what had to be done has been done, there is no return to any state of existence.'"

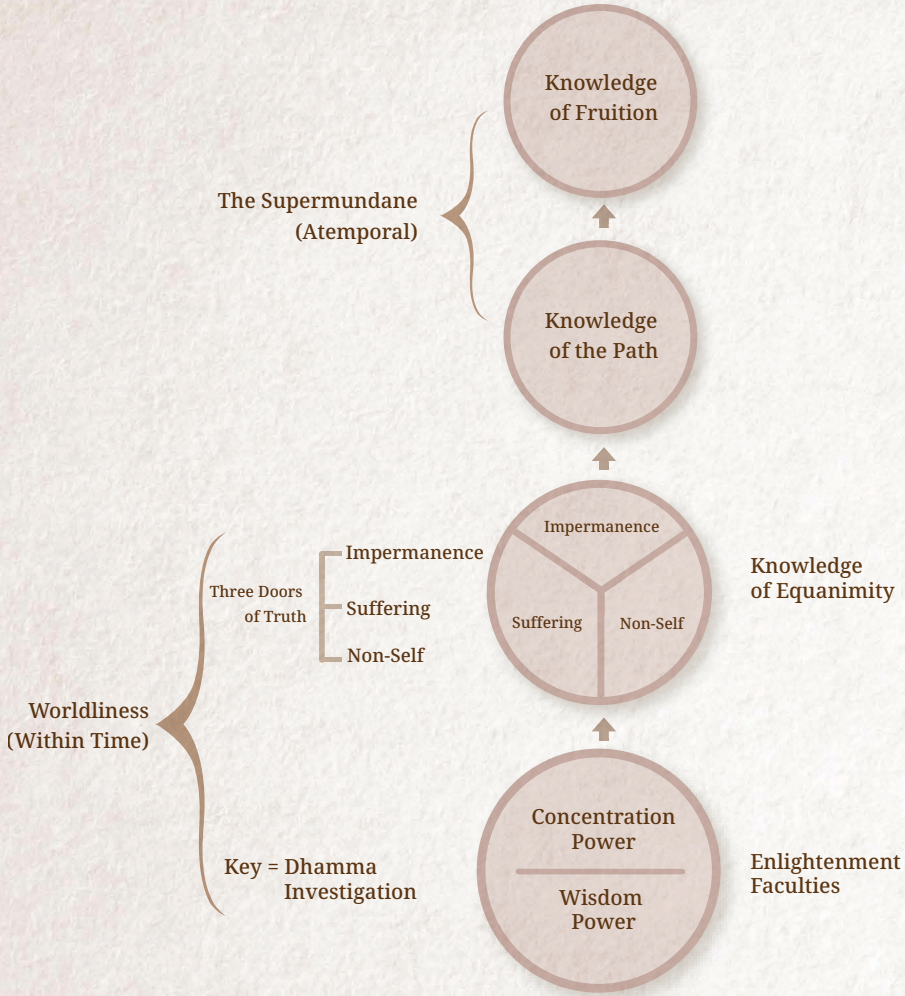
That is what the Buddha said. Satisfied, Venerable Rāhula was happy with what the Buddha said. And while this discourse was being spoken, Rāhula's mind was freed from defilements by not grasping.

And the stainless, immaculate vision of the Dhamma arose in those thousands of deities: "Everything that has a beginning has an end."[38]

[38] *Cūḷarāhulovāda Sutta*—The Shorter Advice to Rāhula (MN 147)

Chart 26

Enlightenment Process



The Feature of Attaining Liberation (Attaining Dhamma Eye)

"Everything that has a beginning has an end."

The First Interpretation

- The general interpretation of the *nibbānic* process in the above sentence is still not getting to the main point.
- The explanation of the *nibbānic* state is still incomplete.
- It explains the characteristic of the knowledge of the arising and cessation (*udayabbayānupassanā-ñāṇa*) in the nine insight-knowledge (*vipassanā-ñāṇa*). It is the wisdom that clearly sees and understands the stream of arising and cessation of aggregates.
- However, such insight is still within the realm of worldliness.

The correct and complete interpretation of the *nibbānic* element should point to the supermundane state that signifies the end of time (*akāliko*). It is the state in which the continuity of the arising and cessation flow is completely extinct. This is the great transformation.

The Second Interpretation

- The word **"everything"** in the above sentence means matter and energy (*rūpa* and *nāma*).
- Time is one main component of matter and energy.
- Time functions in a chain of continuity. It moves in cycles; arising, abiding and ceasing.
- This time structure manifests itself from the tiniest cycle at the level of atoms, molecules and cells to the structures of objects, planets, solar systems, galaxies and the universe.
- Ignorant mind will not see the process in which defilement, action and result co-arise with the cycle of time based on matter and energy (*rūpa* and *nāma*).

Knowledge of the Path (*Magga-Ñāṇa*)

- It is the knowledge that cuts off and finishes the continuous stream of **defilement-action-result**.
- It cuts off the continuity of **time**.
- It also cuts off the continuity of the arising and cessation of **aggregates**.
- **Wherever time and aggregates cease, the *nibbānic* element will appear**.
- The continuity of the stream of arising and cessation, as well as the stream of emergence and decease, has already extinguished.
- **It is the last moment of cessation, not having any moment of arising to follow**.
- **When there is no arising, how can deterioration and cessation be possible**?
- The atemporal state of *nibbāna* has appeared clearly to the mind.
- Dhamma eye, clear of defilement (*paccavekkhana-ñāṇa*), has emerged. It knows that **everything (aggregates, time) that has a beginning has a complete end**.

" When the wanderer Sāriputta had heard this terse expression of Dhamma [by Ven. Assaji], there arose Dhamma-vision, dustless, stainless, that "Whatever is of the nature to uprise all that is of the nature to stop." He said: "If this is indeed Dhamma, you have penetrated as far as the sorrowless path, unseen, neglected for many myriads of æons."

Mahākhandhaka—Vinaya (TvVi, Kd1), Suttacentral.net, trans. I.B. Horner

Power of Concentration, Power of Wisdom

Process of Enlightenment

- According to the sixteen levels of breathing meditation practice in the *Ānāpānasati Sutta*, levels 9 to 13 are the strategies to strengthen the power of concentration and wisdom.
- Level 14, 15 & 16 are *appanājavana-maggavīthi*, or the lightning flash-moment when the mind attains the path, fruition and *nibbāna*.

The Ninth Level of *Ānāpānasati*:

One trains oneself, 'I know the mind, breathing in, breathing out'.

- Clearly know the stream of the arising and cessation of aggregates while remaining in the four levels of the form realm and three levels of the formless realm.

The Tenth Level of *Ānāpānasati*:

One trains oneself, 'I will please the mind, breathing in and out.'

It is the state of **rapture (*pītisambojjhaṅga*)** and **tranquility (*passaddhisambojjhaṅga*)** at the level of factors of enlightenment.

- Amid the state of arising and cessation that flows continuously in a stream.
- The states which have never emerged before have already emerged. Ones that already emerged have vanished.
- The mind remains equanimous, free and clear of all defilement.
- Even the subtle and refined states of mind cannot bind the mind.
- It has become boundless, beyond the territory of defilement.

The Eleventh Level of *Ānāpānasati*:

One trains oneself, 'I will steady the mind, breathing in and out.'

This is the state of **concentration power at its peak (*samādhisambojjhaṅga*)**.

- Right concentration means the four levels of form absorption and the three levels of formless absorption. It must also be accompanied by the other seven components of the noble eightfold path.
- In the state of right concentration, when the mind is steady, it will be able to penetrate into the noble truths.
- It knows the truth of suffering (the five aggregates).
- It knows the truth about the cause of suffering (craving).

The Twelfth Level of *Ānāpānasati*:

One trains oneself, 'I will release the mind, breathing in and out.'

This is the state of **equanimity at its peak (*upekkhāsambojjhaṅga*)**.

- To release the mind is to let go, to free the mind from the bondage of the cause of suffering (craving).

The Thirteenth Level of *Ānāpānasati*:

One trains oneself, 'I will observe impermanence, breathing in and out.'

This is the state of mind that contemplates deeply on the **Three Characteristics**.

- When the vision and knowledge of truth develop to their peak (*yathābhūtañāṇa-dassana*), the mind will be able to free itself from the **perception of permanence** (*nicca-saññā*), **perception of happiness** (*sukha-saññā*), **perception of self** (*attā-saññā*) and **perception of beauty** (*subha-saññā*).
- Knowledge of dispassion (*nibbidā-ñāṇa*), of disinterest in the things the mind used to cling to, clearly emerges.

The Fourteenth Level of *Ānāpānasati*:

One trains oneself, 'I will observe detachment (*virāga*).' (Knowledge of the path—*magga-ñāṇa* occurs)

The Fifteenth Level of *Ānāpānasati*:

One trains oneself, 'I will observe cessation (*nirodha*).' (Knowledge of fruition—*phala-ñāṇa* occurs)

The Sixteenth Level of *Ānāpānasati*:

One trains oneself, 'I will observe relinquishment (*paṭinissaggā*).' (*Nibbāna* occurs.)

Connotation of the Four Foundations of Mindfulness Practice

Contemplation on the body: all six categories of contemplation on the body are mindfulness with regard to the body (*kāyagatāsati*).

Contemplation on feeling: the mind consumes its object, being overwhelmed by the object.

Contemplation on the mind: the mind contains causes, and also it is dominated by those causes.

Contemplation on Dhamma: the mind displays its behaviors and accumulates the actions and fruits of those behaviors.

Six Kinds of Causes

The mind in the worldly realm contains six kinds of causes:

- **Three kinds of unwholesome causes**: greed, aversion, ignorance.
- **Three kinds of wholesome causes**: non-greed, non-hatred, non-delusion

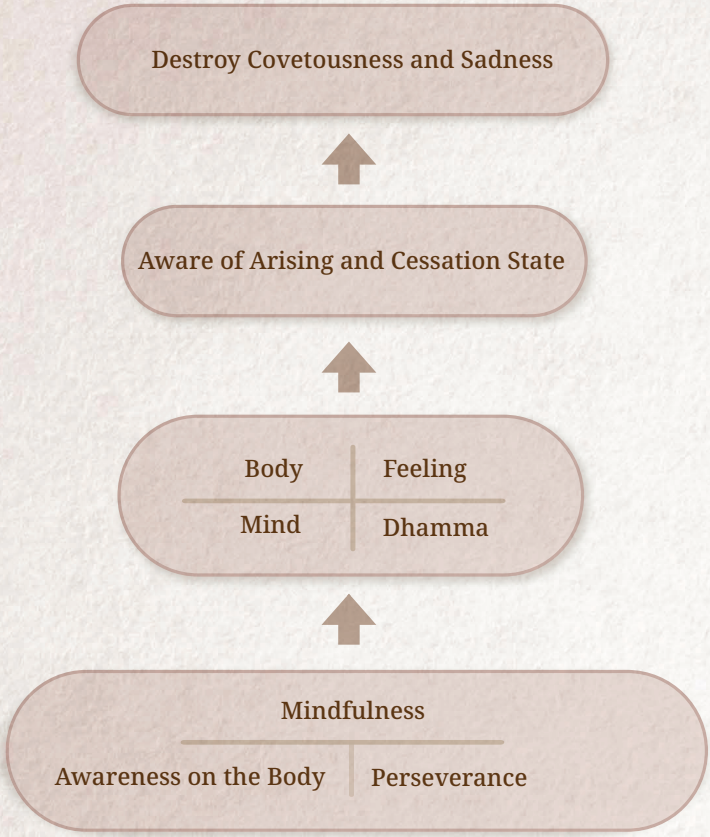
The Relationship Between Feeling, Mind and Dhamma

- **Contemplation on the mind (greedy mind):** the mind contains **greed.**
- **Contemplation on Dhamma**: mental behavior is expressed through **sensual desire** (hindrance).
- **Contemplation on feeling**: the accompanying feeling is **pleasure**.

- **Contemplation on the mind (angry mind):** the mind contains **anger**.
- **Contemplation on Dhamma**: mental behavior is expressed through **aversion** (hindrance).
- **Contemplation on feeling**: the accompanying feeling is **displeasure**.

Section of the Truths

- **Contemplation on Dhamma** includes the noble truths. At experiential level, this is the process of enlightenment. Three kinds of knowledge perform their function within the framework of the four noble truths.



Foundations of Mindfulness

Chart 27

Memoir on the Meditation Experience of an Anonymous *Bhikkhu*

The Wisdom of Stream Attainment (*Sotāpattimagga-Ñāṇa*)

During one night of the waning moon, a group of truth-seeking practitioners and celestial beings gathered in a cave where peace reigned. It was such a special night. They all came to listen to a sermon given by a Pure Lord.

The stream of truth flowed from his voice like the splendid rays of dawn. The sacred ray of Dhamma overarched and lit up the sea of *saṃsāra*. Lotus flowers blooming above the water surface all tried to stretch themselves to touch that glowing light.

A painful sensation appeared at the right knee. Insight understanding of the present phenomenon also arose. The mind moved to the abdomen and fixed itself there firmly and peacefully. The power of one-pointedness had never been that clear and strong.

Insight consciousness of the painful sensation at the right knee was also very clear, enabling the mind to perceive the rhythm of sensation that throbbed steadily like a movement of a hand on a clock. arising, ceasing, arising, ceasing, and suddenly, the stream of arising and ceasing came to an abrupt end.

Continuity (*santati*) of the state of things was extinguished. The condition of the knower (*nāma*) and the known (*rūpa and nāma*) was extinguished. There arose the state where both the arising and cessation of aggregates were absent, namely*, nibbānic* element.

After the mind achieved the knowledge of fruition (*phala-ñāṇa*), the arising and cessation states of *nāma* and *rūpa* came back to their normal state. But some change had occurred. Now, the arising–cessation of perception would occur not more than three moments instead of six or seven as before.

The arising–cessation of perception was now like drops of water on lotus leaves, unable to penetrate the deeper layers of the mind. The mind remained aloof, staying beyond all objects of perception, all thoughts and all conventional truths. Thorough awareness was so clear and powerful. All through the night, the mind was fully awake.

The next morning, there occurred a violent physical ejection of coarse bodily waste. The digestion system, stomach and intestine were all cleared out. Everything was squeezed out, even the food-intake of that day. Expelled bodily waste had a strong smell. Three days later, the body gradually returned to its normal condition.

The Eye of Dhamma opened up on the eighth day of the waning moon, which was a week after *Āsāḷha-Pūjā*[39] day. Shortly before that, there happened an amazing and miraculous dream, which was an omen of the coming event. In the dream, a group of very fierce dogs were giving chase. After running for a while, a miracle occurred. Both legs were lifted away from the ground…up, up and away, flying into the sky.

Author's note: For ***sotāpattimagga-ñāṇa*** to occur, the first level of absorption concentration or the first *jhāna* functioned as a foundation to complete the right concentration in the noble eightfold path.

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[39] A Buddhist sacred day commemorating the First Sermon and the foundation of the Buddhist Order. This was the full moon day of *Āsāḷha* month (the eighth lunar month).

The Eye of Dhamma

The eye of wisdom (*paññā-cakkhu*) is the state of mind when it experiences *nibbāna* for the first time. It is the turning point of one's transformation from a worldly being into an enlightened being. This change is permanent. The person will not be able to return to being worldly again. He or she will permanently close the door of misery to the four lower worlds[40]. The noble goal is firmly ensured; one will reach full attainment at the latest within the span of seven lifetimes. Their Dhamma wealth is much more valuable than the wealth of the greatest king.

All that is subject to arising

is subject to cessation.

Cūḷarāhulovāda Sutta—The Shorter Advice to Rāhula (MN 147)
(Translated by Bhikkhu Bodhi)

[40] The four lower worlds are the world of animals, ghosts, demons and hell.

"Virajaṃ vītamalaṃ dhammacakkhuṃ udapādi: 'yaṃ kiñci samudayadhammaṃ sabbaṃ taṃ nirodhadhamman'ti"

The pure wisdom of *paccavekkhaṇa-ñāṇa* has appeared. The state of things (*nāma-rūpa*) which arise have completely ceased.

See more detail in the *Dhammacakkappavattana Sutta*— Rolling Forth the Wheel of Dhamma (SN 56.11)

Wisdom of the Path of Once-Returning (*Sakadāgāmimagga-Ñāṇa)*

During fifteen-days of retreat, special wisdom pertaining to the noble person led the mind to contemplate and decide that breathing meditation would be the method that would lead to a higher level of enlightenment.

The practice proceeded firmly. The power of *Ānāpānasati* became very intense. The consciousness of breath did not depend on any particular spot or position on the body.

On the fifteenth day, when the mind was fully conscious of the arising–ceasing of thoughts, feeling suddenly became light, like falling into an air pocket. The breath changed into a very refined state and there was the experience of glowing and radiant light shone around the body.

The mind moved to the point at the abdomen (the spot of the **first absorption**) and stayed fixed there very firmly. In a short while, it moved up to the point in the middle of the chest (the **second absorption**).

The arising-cessation appeared for only three moments. Both the knower and the known suddenly vanished. The mind moved to the atemporal dimension, which is devoid of the arising and cessation of *nāma* and *rūpa*.

Author's note: For ***sakadāgāmimagga-ñāṇa*** to occur, the second absorption functioned as a foundation to complete the right concentration in the noble eightfold path.

It had been around one year between the first attainment and the second attainment. During this interval, the mind could not achieve any level of absorption at all.

The first time the mind entered the first absorption, the first *jhāna* served as the basis for attaining stream-entry.

The first time the mind entered the second absorption, the second *jhāna* served as the basis for attaining the once-returning.

Mind Training at the Higher Level: *Adhicittasikkhā*
The Completion of Right Concentration

Many special states occurred after the second attainment. The knowledge of breathing meditation became much more advanced. After less than ten minutes of breathing concentration, the coarse breath became subtler.

Around the head, the ray of light became much brighter. The mind moved to the point at the abdomen and stayed fixed and firm there (the first absorption). "Don't move from the breath and just keep observing the subtler breath," intuition suggested.

The breath became much more refined and much deeper. The mind moved up to the middle point of the chest (the second absorption). One-pointedness of mind extended more and more, becoming wider and wider. Peace and tranquility also became deeper and deeper. The subtler the breath was, the brighter the light became.

The mind moved up to the middle point of the throat (the position of the third absorption) and stayed fixed. Here, the pure white light became very distinct. A cool feeling spread out from the heart and pervaded the whole body. A very light, agreeable feeling accompanied a very refined and subtle happiness as never experienced before.

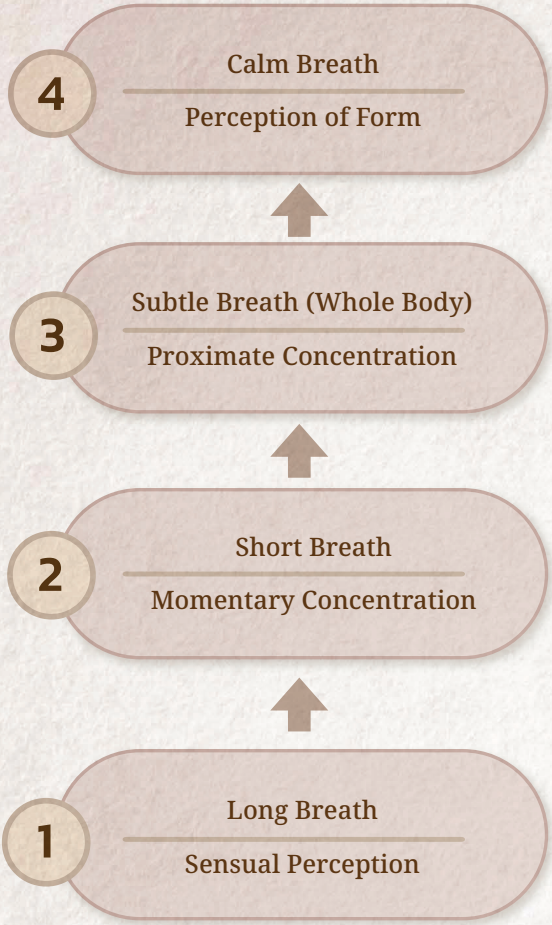
As the mind moved to each successive level of absorption, it was always accompanied by an energy flow moving from the base of the spine up to the bodily base of each absorption.

The breath gradually changed into more and more refined states until it reached the level where there was no longer any movement of breath. Then, the mind moved up to the top of the head (the fourth absorption). At this point, the movement of breath no longer appeared.

The body was so light that it seemed weightless. One-pointedness of mind became one and the same with the feeling of equanimity, and this state was very distinct. Thoughts became very distant and very light. It was as if there was nobody else in this whole world.

Efficiency in absorption: Skill and proficiency in absorption had been gradually accumulated. Experience of getting into and out of absorption again and again increased. The knowledge of the components of each absorption from the form realm to the formless became clearer and more detailed as time went on.

Like a bird,
the liberated mind flies away
without leaving a trace.
Piyadhassi Bhikkhu



Contemplation of Body (Breathing Meditation)

Chart 28

Wisdom of the Path of Non-Returning (*Anāgāmimagga-Ñāṇa*)

The mind dwelled within the world of form and formlessness until it mastered the skill of getting into and out of absorption, and also of making a strong determination (*adhiṭṭhāna*) to remain in each absorption. After just ten minutes, the mind could enter the form and formless levels.

As for the four levels of formless absorption, reciting words was no longer necessary. Only by getting out of the fourth absorption and making a wish to enter into the formless realm, could the mind shift into formless levels without any accompanying words.

On the sixth day of the retreat, one day before the attainment of the third level, that night, there appeared in a dream a visit from a *bhikkhunī arahant* (enlightened, fully ordained nun).

On the next day which was the seventh day of the retreat, before noon, the mind entered into form and formless absorptions three times. In the afternoon, breathing meditation was used again to enter into absorption, namely the first, second and third absorptions. Then, the mind dwelled for quite a long time in the fourth absorption.

Contemplation on Sensation and Feeling

Chart 29

Next, the mind moved out of the form realm and, after making a wish, it entered into the four formless levels; the first, second and third formless absorptions… **At the realm of nothingness (*ākiñcaññāyatanasaññā*), continuity of the arising-ceasing of aggregates ceased.**

The mind moved out of knowledge of fruition. A special type of wisdom called retrospective knowledge (*paccavekkhaṇa-ñāṇa*) appeared. There was no return to this world!

Author's note: For ***anāgāmimagga-ñāṇa*** to occur, the third formless absorption functioned as a foundation to complete the right concentration in the noble eightfold path.

The Cessation of Perception and Feeling (*Saññāvedayitanirodha*)

Here was the experience of cessation of perception and feeling (*saññāvedayitanirodha*). The mind moved out of the third formless absorption, and then had the determination to enter the cessation of perception. The mind was independent from both perception and feeling (perception and feeling extinguished). Once the mind was released from the cessation position, it made a wish "reversing, reversing, reversing" (*paṭiloma*, *paṭiloma, paṭiloma*—proceeding backward).

The mind then moved back to the cessation point again, and then moved down to the fourth, third, second and first formless absorptions. Then it moved further backwards to the four bodily bases, which were the positions of the fourth, third, second and first form absorptions respectively. Once it moved out of the first form absorption, it made a wish "forwarding, forwarding, forwarding (*anuloma, anuloma, anuloma*—proceeding forward).

However, after waiting a long time, the mind did not move into absorption again. **Lacking advice from those who had more experience, the first experiment and its result were not complete.**

Intuition suggested then that the mind should make a wish while it still remained in the first absorption. If it moved out from absorption, the wish would not be effective.

Then, the experiment began again. This time, when the mind moved backward to the first absorption, it made a wish "forwarding, forwarding, forwarding". The mind moved up to the second, third and fourth absorption respectively and stayed fixed at the fourth absorption for a long time. Then, it moved up and **got into *nibbāna* (between the form and formless realms)**.

Wisdom of the path of the Fully Enlightened (*Arahattamagga-Ñāṇa*)

Time lapsed into the fifth year since the day the mind attained the third enlightened state. During that period, the mind had enjoyed traveling innumerable times within the realm of the form and the formless. In this fifth year, the fifteen-day retreat took place from the first to the fifteenth day of the waxing moon of the seventh month according to the lunar calendar.

Contemplation of Mind

Chart 30

One night before the most important day, the Pure Lord, who had given the sermon that led to the first enlightenment, appeared in a dream paying a visit to the *kuṭī*[41]. Then, on the sixth day of the retreat, in the evening after a whole day of effort, it was time for bathing. The robe was exchanged for a towel. The most important moment was about to come…

Before bathing, the mind just wanted to rest. Sitting down on a rattan chair with feet touching the floor and both hands resting on the knees, the eyes closed down in a relaxing manner. The mind, without any intention, moved into the four form absorptions—the first, second, third and fourth levels respectively—by itself.

At the fourth form absorption, the arising and ceasing flow of aggregates was cut off, finished, a complete extinction.

Author's note: For **full enlightenment** to occur, the fourth absorption in the form realm functioned as a foundation to complete the right concentration in the noble eightfold path.

[41] Monk's residence.

The State of the Wheel of Dhamma

Eight days later, late in the morning before walking meditation, a glass was used to trap a mosquito and let it out of the room. But because the mosquito net at the window was left open, a baby bird flew into the room.

It was so naïve and fearless that even when caught in the hand, it was very still. Two eyes met, human and bird.

In the afternoon, during walking meditation in the balcony, there was an encounter with another animal. This time, however, it symbolized death. A large wasp dared to attack a big spider that was waiting for its prey.

In the middle of the spider web, a struggle for survival occurred. It was a fierce fight. The wasp used its poisonous sting. The spider used its powerful web. Finally, both fell from the spider's web into a bush below. A short time later, the wasp flew away with its prey.

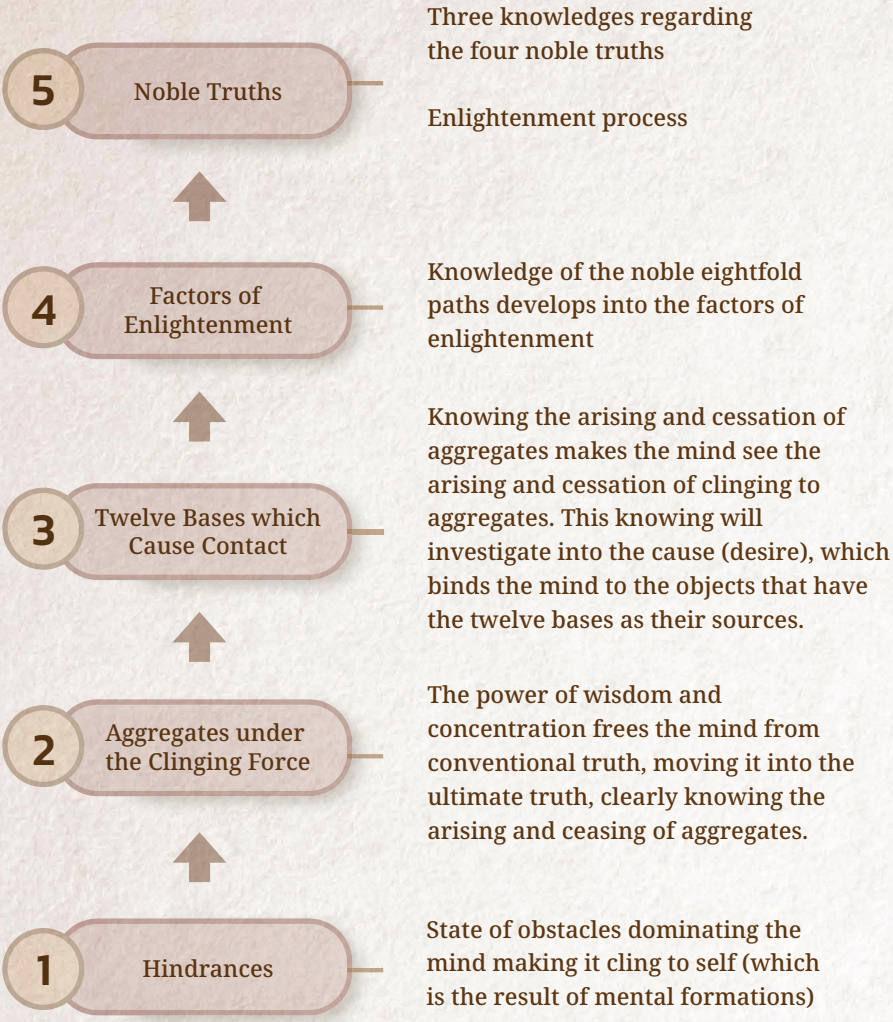
Sometime between three and four o'clock in the afternoon, in the middle of meditation in the standing position, the mind moved into form and formless absorption respectively. When it was in the third formless absorption, the *dhammacakka* or

the wheel of Dhamma began its cycling. The cycle began first in the head, where all cognizable objects of the mind were kept. Then the cycle moved to the heart and back to the head, then back to the heart again. The rotating cycle repeated itself again and again.

Many moments later, the consciousness at the five senses cycled to the knowing element at the heart (*manodhātu*) and then cycled back to each sensory base again and again. Such rotation, or *dhammacakka*, repeated itself from moment to moment, continuing for hours and then finished within one day.

Such a state is the pure mechanism of aggregates (eyes met forms, ears met sound, tongue met taste etc.) The mind did not intervene at all. While *dhammacakka* moved, the mind dwelled beyond all thoughts, all conventions and all constructions through language.

Author's note: The cycle of the wheel of Dhamma emerged on the eighth day after the fourth enlightenment. The time of emergence of the wheel of Dhamma varies from person to person.



Contemplation of Dhamma

Chart 31

The Wisdom of Liberation (*Vimutti-Ñāṇadassana*)

Silence ruled the atmosphere after midnight. One could feel the power of peace and tranquility. Everything seemed to come to a complete stop, all beings fell into deep sleep. Even the midnight song from all kinds of insects came to an end.

It was such a beautiful night. Such a night was like a blooming flower that blessed the heart of the meditator making every effort in the practice of sleep avoidance (*jāgariyānuyoga*).

During walking meditation, the feeling at the feet wheeled back to the heart and then cycled back down to the feet. Such cycling resembled the rotation of a wheel.

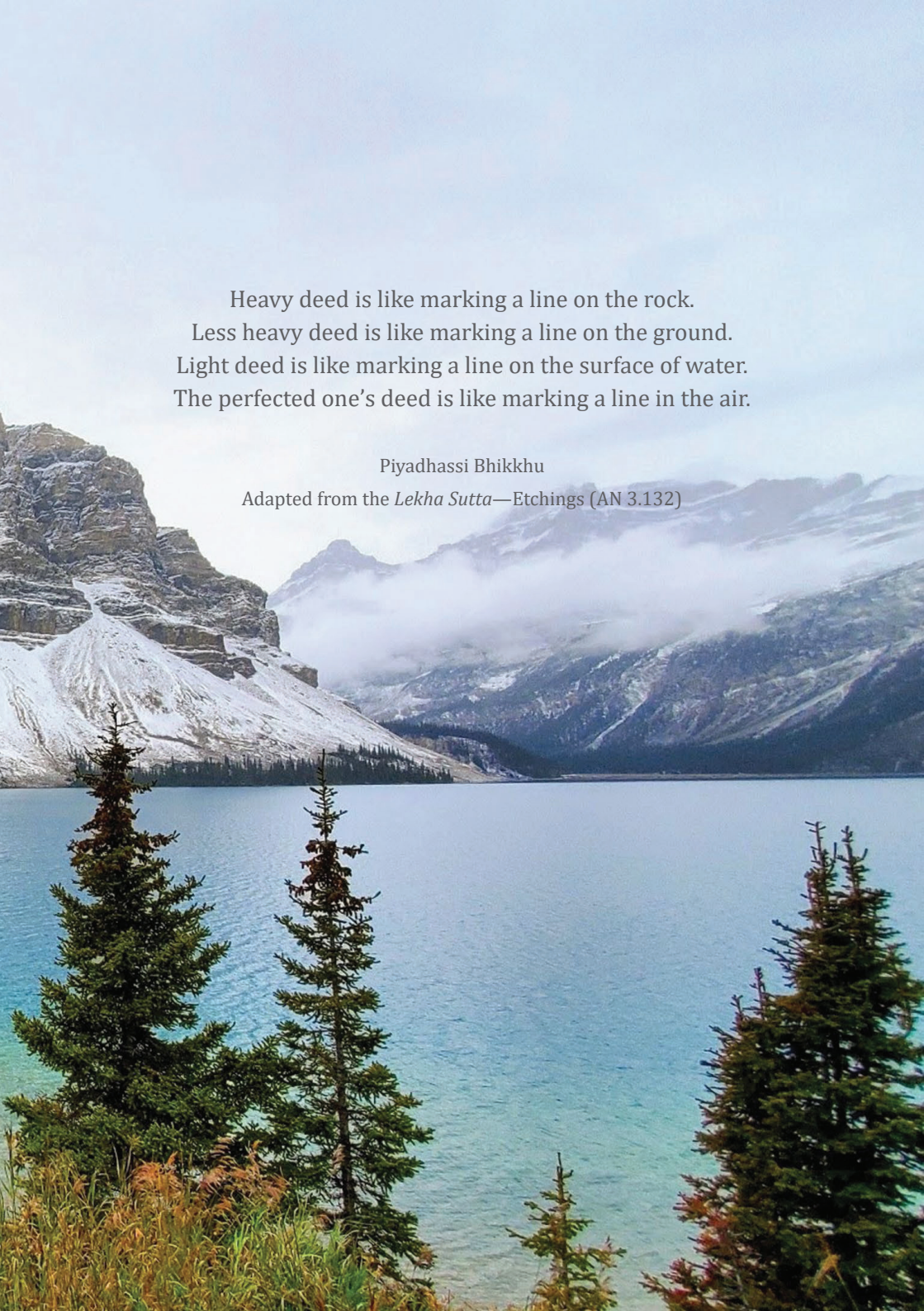
Suddenly, the *dhammacakka* stopped its cycling. The feet stopped moving, the body stood still.

There was a tremendous flow of energy forcing the eyelids to close. Suddenly, that powerful energy flow exploded into a very bright light, and an image (*nimitta*) of a young man in white appeared. Then he changed

himself into an old man with white hair and then changed again into a skeleton. Finally, all the bones disintegrated into dust and vanished.

The body slowly sat down automatically. The **wisdom of liberation** (*vimuttiñāṇadassana*) had emerged. **Rebirth is ended, the holy journey has been completed. What had to be done has been done. I have attained *vimutti-dhamma*, that is beyond all defilements, beyond birth and death. Thunder rumbled in the sky to the north.**

Author's note: The disintegration of the image of the man signifies that the mass of energy that had roamed within the cycle of rebirth in various realms of *saṃsāra* is completely extinguished.



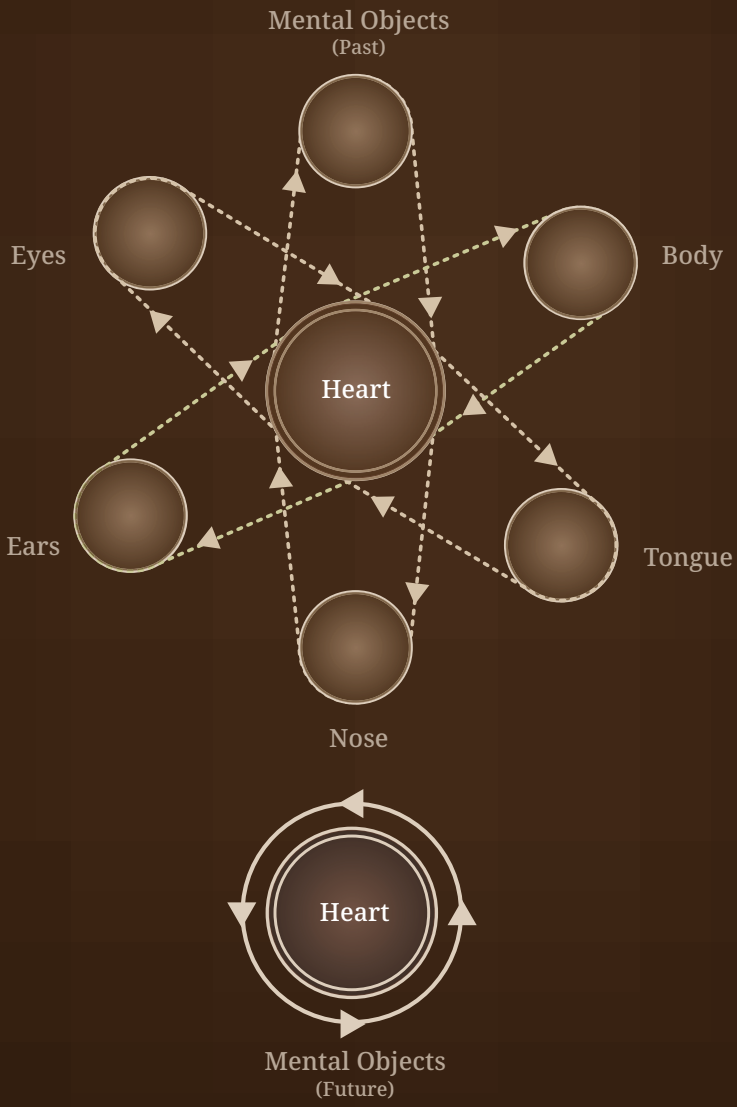
Heavy deed is like marking a line on the rock.
Less heavy deed is like marking a line on the ground.
Light deed is like marking a line on the surface of water.
The perfected one's deed is like marking a line in the air.

Piyadhassi Bhikkhu

Adapted from the *Lekha Sutta*—Etchings (AN 3.132)

Chart 32

Dhammacakka and its Cycling



The *Dhammacakka* and its Cycling

After the mind completely finished the process of cleansing the bodily elements, the energy field which normally surrounds heart consciousness in various layers had now completely gone. There was no residue of attracting–repelling energy left.

The mind was now free from and remained beyond all contact at the eyes, ears, nose, tongue, body and mind. The arising–cessation of the knower and the known was now the sole process of mere gestures and contacts.

Every contact was the first and the last occurrence, nothing remained thereafter.

The arising–cessation of aggregates was now in the state of mere contact between the knower and the known. The conscious contacts at the eyes, ears, nose, tongue, body, thought and feeling—all sensory contacts—went back to the knowing element at the heart (*manodhātu*).

The knowing element of different sensory contacts circulated and surrounded the heart again and again.

The circles which cycle around the heart are **the revolving of the *dhammacakka***.

***Tathatā*—The state beyond conventional truth: The cycling of the wheel of Dhamma decreased from six pairs of wheels to just one pair, i.e., the mental object and the heart.**

The wheeling of this last *dhammacakka* increased its speed up to a point, and then it vanished.

The mind uplifted itself into the state of *tathatā*, which was beyond all kinds of conventional truth. It was maintaining complete freedom.

End of the memoir.

That is the excellent *dhammacakka* already declared by the Lord Buddha and which is impossible to reverse by the effort of any ordained ones, brahmin, angel, *Māras* or *Brahmas*.

See more detail in the *Dhammacakkappavattana Sutta*—Rolling Forth the Wheel of Dhamma (SN 56.11)

"... As long as I hadn't entered into and withdrawn from these nine progressive meditative attainments in both forward and backward order, I didn't announce my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

But when I had entered into and withdrawn from these nine progressive meditative attainments in both forward and backward order, I announced my supreme perfect awakening in this world with its gods, Māras, and Brahmās, this population with its ascetics and brahmins, its gods and humans.

Knowledge and vision arose in me: 'My freedom is unshakable; this is my last rebirth; now there'll be no more future lives.'"[42]

[42] *Tapussa Sutta*—With the Householder Tapussa (AN 9.41)

Noble Disciples and Shady Orchid

"Mendicants, when the leaves on the shady orchid tree belonging to the gods of the thirty-three turn brown, the gods are elated. They think: 'Now the leaves on the shady orchid tree have turned brown! It won't be long until they fall.'

When the leaves have fallen, the gods are elated. They think: 'Now the leaves on the shady orchid tree have fallen. It won't be long until its foliage starts to regrow.'

When the foliage starts to regrow, the gods are elated. They think: 'Now the foliage of the shady orchid tree has started to regrow. It won't be long until it's ready to grow flowers and leaves separately.'

When it's ready to grow flowers and leaves separately, the gods are elated. They think: 'Now the shady orchid tree is ready to grow flowers and leaves separately. It won't be long until buds start to form.'

When the buds start to form, the gods are elated. They think: 'Now the buds of the shady orchid tree have started to form. It won't be long until the buds burst.'

When the buds have burst, the gods are elated. They think: 'Now the buds of the shady orchid tree have burst. It won't be long until it fully blossoms.'

When the shady orchid tree of the gods of the thirty-three has fully blossomed, the gods are elated. For four heavenly months they amused themselves at the root of the tree, supplied and provided with the five kinds of sensual stimulation. When the shady orchid tree has fully blossomed, its radiance spreads for fifty leagues, while its fragrance wafts for a hundred leagues. Such is the majesty of the shady orchid tree.

In the same way, when a noble disciple plans to go forth from the lay life to homelessness, they're like the shady orchid tree when its leaves turn brown.

When a noble disciple shaves off their hair and beard, dresses in ocher robes, and goes forth from the lay life to homelessness, they're like the shady orchid tree when its leaves fall.

When a noble disciple, quite secluded from sensual pleasures, secluded from unskillful qualities, enters and remains in the first absorption, which has the rapture and bliss born of seclusion, while placing the mind and keeping it connected, they're like the shady orchid tree when its foliage starts to regrow.

When, as the placing of the mind and keeping it connected are stilled, a noble disciple enters and remains in the second absorption, which has the rapture and bliss born of immersion, with internal clarity and mind at one, without placing the mind and keeping it connected, they're like the shady orchid tree when it's ready to grow flowers and leaves separately.

When, with the fading away of rapture, a noble disciple enters and remains in the third absorption, where they meditate with equanimity, mindful and aware, personally experiencing the bliss of which the noble ones declare, 'equanimous and mindful, one meditates in bliss', they're like the shady orchid tree when its buds start to form.

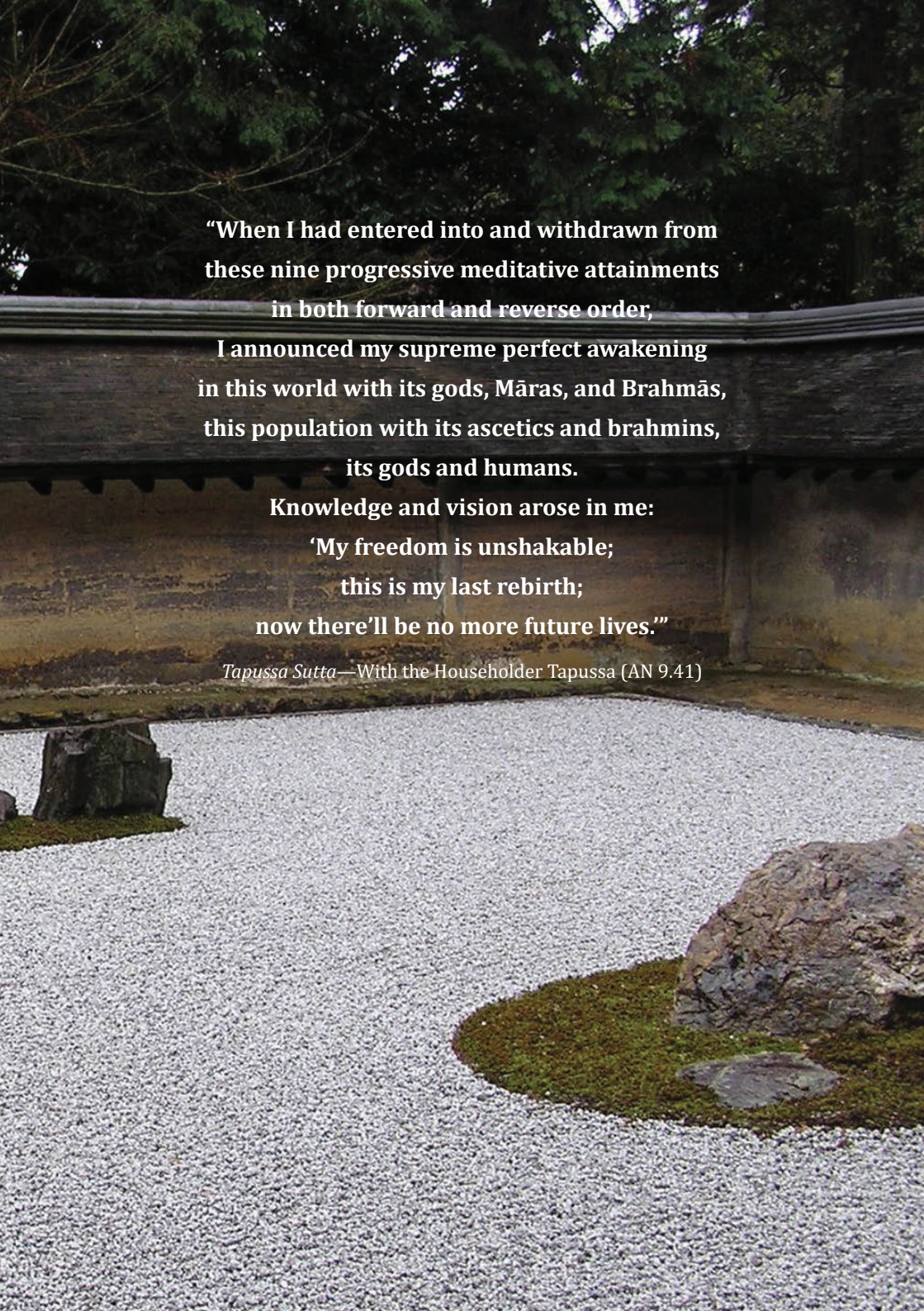
When, giving up pleasure and pain, and ending former happiness and sadness, a noble disciple enters and remains in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness, they're like the shady orchid tree when its buds burst.

When a noble disciple realizes the undefiled freedom of heart and freedom by wisdom in this very life, and they live having realized it with their own insight due to the ending of defilements, they're like the shady orchid tree when it fully blossoms.

At that time the earth gods raise the cry: 'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.'

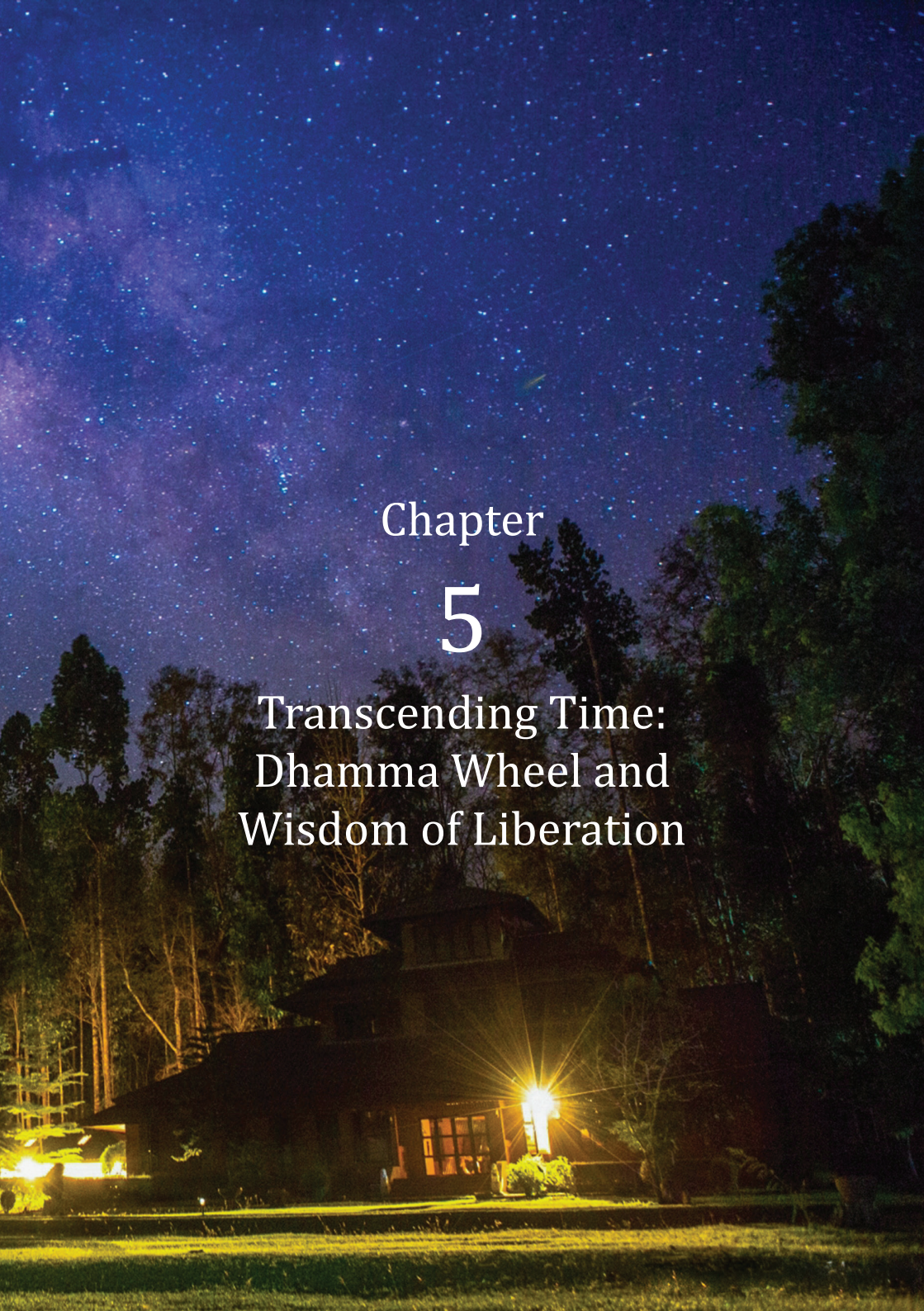
Hearing the cry of the earth gods, the gods of the four great kings … the gods of the thirty-three … the gods of Yama … the joyful gods … the gods who love to create … the gods who control the creations of others … the gods of Brahmā's host raise the cry: 'This venerable named so-and-so, from such-and-such village or town, the pupil of the venerable named so-and-so, went forth from the lay life to homelessness. They've realized the undefiled freedom of heart and freedom by wisdom in this very life. And they live having realized it with their own insight due to the ending of defilements.' And so at that moment, in that instant, the cry soars up to the Brahmā realm. Such is the majesty of a mendicant who has ended the defilements."[43]

43 *Pāricchattaka Sutta*—The Shady Orchid Tree (AN 7.69)



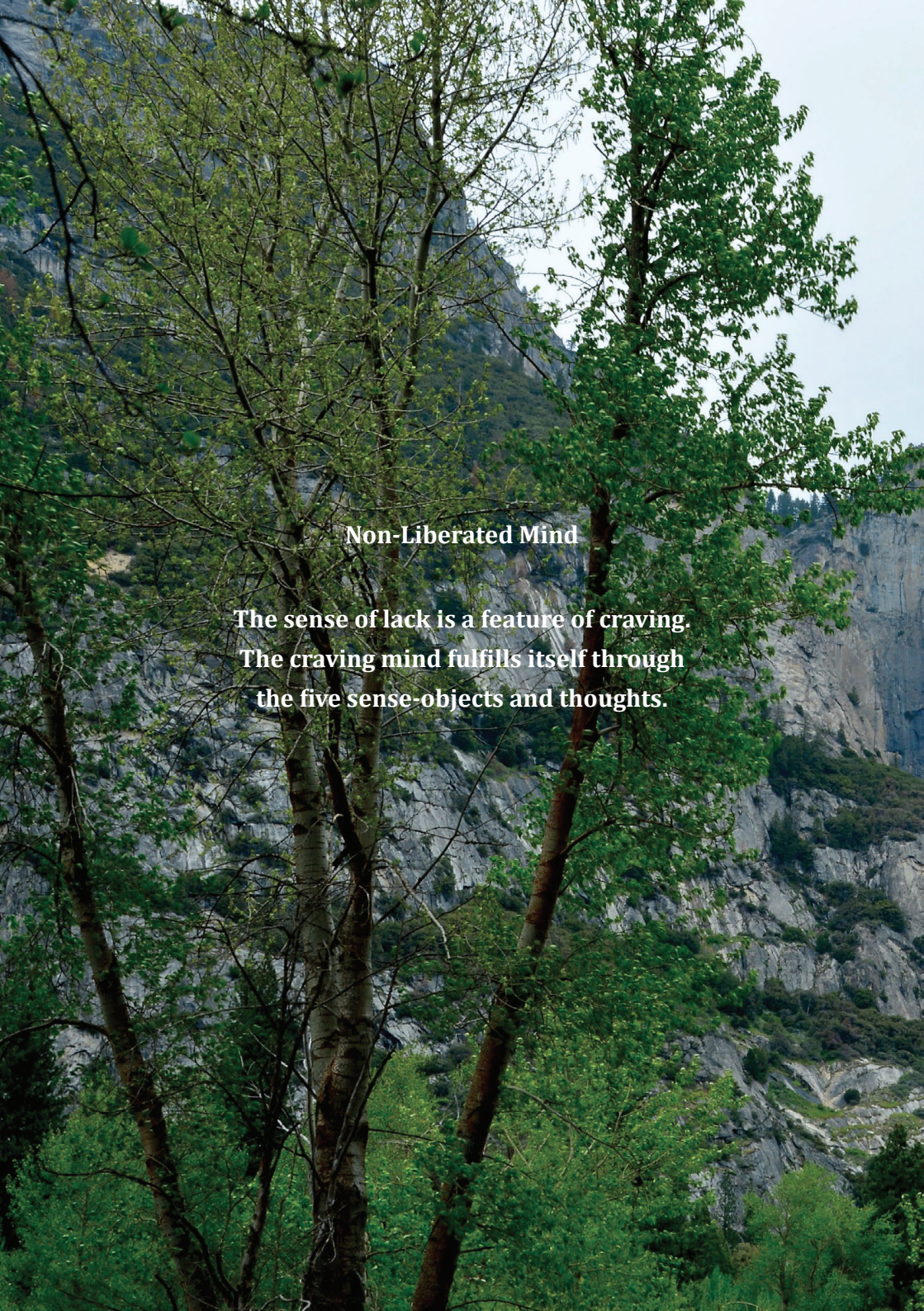
"When I had entered into and withdrawn from
these nine progressive meditative attainments
in both forward and reverse order,
I announced my supreme perfect awakening
in this world with its gods, Māras, and Brahmās,
this population with its ascetics and brahmins,
its gods and humans.
Knowledge and vision arose in me:
'My freedom is unshakable;
this is my last rebirth;
now there'll be no more future lives.'"

Tapussa Sutta—With the Householder Tapussa (AN 9.41)



Chapter 5

Transcending Time: Dhamma Wheel and Wisdom of Liberation



Non-Liberated Mind

The sense of lack is a feature of craving.
The craving mind fulfills itself through
the five sense-objects and thoughts.

Liberated Mind

An ever fulfilled mind:
the Buddha appears in the wind,
Sunlight and in the shade of a tree.
Every perception is completely free
From the sense of lack.

Piyadhassi Bhikkhu

Transcending Time

How Did the Buddha Live?
(After His Enlightenment)

- First level: living within the circle of time: form perception and formless perception
- Second level: dwelling beyond the circle of time: the Wheel of Dhamma (*dhammacakka*)
- Third level: wisdom of liberation (*vimuttiñāṇadassana*): *nibbānic* element

How Did the Buddha Die?
(The Spiritual Process At His Dying Moment)

- The nine progressive abodes are the supreme **art and science of dying.**

The Buddha's Discovery
(Enlightenment)

- The threefold knowledge (on the basis of the fourth absorption)

Recollection of Past Lives (*Pubbenivāsānussati-Ñāṇa*)

- This is the knowledge of past lives, beginning with the Buddha's own past lives and then those of the people he was related to.
- **Past causes** lead to **present effects**: happiness, suffering, fulfilled wishes and disappointment are partly the results of accumulated past actions.

Knowledge of the Death and Rebirth of Beings (*Cutūpapāta-Ñāṇa*)

- Knowledge of the future, seeing rebirths into the new lives of beings. These are the **results (*vipāka*)** of **present causes** (***kamma***).
- **Present causes** result in **future effects**: those who live under the veil of ignorance and binding desire, if reborn into a body (as the result of past *kamma*), still accumulate further *kamma* (new causes).
- **Past causes** effect the **present**, and **present causes** effect the **future**. These states continue in a cycle that is called **the cycle of defilement, action and result**.

Knowledge of the Destruction of Mental Intoxication (*Āsavakkhaya-Ñāṇa*): Cutting off the Cycle of Rebirth

- The strength of concentration and wisdom accelerates to the peak level (*bojjhaṅga*). Together, they function as the wisdom of the path (*magga-ñāṇa*), completely destroying mental intoxicants.
- When defilements (ignorance, desire and clinging) are extinct, no factors remain to cause the accumulation of new *kamma*. The remaining results (of past *kamma*) will terminate within the timeframe of this last and present life.
- **Recollection of past lives and knowledge of deaths and rebirths** is knowledge within the **worldliness** realm still pertaining to **time**.
- **Knowledge that destroys mental intoxicant** is supermundane knowledge that does not contain a temporal dimension (*akāliko*).

The Atemporal Dimension (*Akāliko*)

- It is the *nibbānic* state.
- It does not contain temporal experience.
- It is an unconditioned state.
- It does not have any arising, deteriorating or ceasing.
- It does not contain any body-mind phenomena.

How Did the Buddha Live (After His Enlightenment)?

He lived in three levels of life:

First Level

The lowest level: back into the **cycle of time**[44]

- The perception of the external world and relationships in the world through the six perception bases are the same as before. The only difference is that there is no ignorance, craving or clinging.
- Whenever interactive relations (at the level of the edge of time) stop, the mind has a private abode (at the center point of time: namely the four levels of form perception). This is the peaceful spot of dwelling and refuge.
- When the mind perceives the arising and cessation of aggregates, every mental act is "functional consciousness" or inoperative consciousness (*kiriya-citta*).[45]

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[44] The mental process of all enlightened persons has similar characteristics. Therefore, the present tense used here signifies that similarity. (Translator's note)

[45] *Kiriya-citta* is neither wholesome nor unwholesome, hence it has no kammic results. It describes the mental states of a living *arahant*.

- The mind of a living *arahant* has a special ability, namely the skill or proficiency of entering and coming out, both in forward and backward order, of a special state of meditative attainment called the nine progressive abodes (*anupubbavihāra*).
- In daily life, if there is time, the perfected ones go into progressive abodes in two rounds (two sittings).
- After the mind comes out of the second round of progressive abodes, it will move automatically to the second level, namely the level of transcending time.

Consciousness (*Viññāṇa*)

- It has the function to know an object.
- It also knows the time.

Time and Object are Inter-Dependent.

- Time points to the place where the object resides, indicating its specific location and its characteristics.
- past object: *atītārammaṇa* (time in the past + object)
- present object: *paccuppannārammaṇa* (time in the present + object)
- future object: *anāgatārammaṇa* (time in the future + object)

Dhamma Language (*Pāḷi* Vocabulary)

- Knowing the object (*ārammaṇa*)
- Seeing the object flowing by
- Not clinging to the object

Language of Physics (Scientific Language)

- Knowing the time
- Seeing time flowing by
- Not clinging to time

Mental State of Unenlightened People

- The process of perception is fulfilled at the heart.
- The energies of ignorance, desire and clinging bind the mind with feeling.
- The mind cannot see the detail of the process of the cycle of knowing.

Mental State of Enlightened People

- They clearly realize the process of the cycle of knowing.
- The knowing process starts from particular spots in the five sense-fields, including the mental objects in the brain.
- They are fully aware of the contact at each particular spot one by one. Then the awareness goes to the midbrain point and then cycles back to the starting point.
- Each cycle of knowing is the life span (arising, existing, ceasing) of a conscious moment.

Second Level

The Wheel of Dhamma (*Dhammacakka*)

The intermediate level: transcending time

- The mind transcends temporal dimension, and also transcends body-mind states.
- The mind is able to see things from the bird's eye view. It looks down and perceives the cycle of perception (knowing element).
- Consciousness occurring from the six sense-fields arises and ceases continuously. It flows alternately through different sense-fields like an incessant stream.
- The perceiving process is completed at the midbrain point (before 22nd July 2021, it was completed at the heart), and then it cycles back to the beginning. Then a new round of the perceiving process arises and ceases at the midbrain point again. The mind sees the cycle (of consciousness) spinning below it repeatedly time and again.
- While the mind clearly sees this process, perceiving the cyclical movement of conscious elements, no thoughts ever co-arise.
- This is the perception at the level of kammically inoperative consciousness (*kiriyācitta*).
- This is how one sees the Dhamma wheel.

The Last Cycle

- The Dhamma wheel or the five cycles of consciousness dissolve. The only cycle that remains is the cycle of mental object, and the midbrain point.
- This last cycle increasingly speeds up its cycling more and more.
- When the state of cycling completes, the last cycle finally vanishes.

The Third Level

The supermundane level of the *nibbānic* element and the wisdom of liberation

- When the Wheel of Dhamma vanishes, the mind moves into the **atemporal state (*akāliko*)**.
- Awareness has no boundary and does not fall within the temporal dimension.
- When the mind moves down to the temporal dimension again, awareness is within the frame of the **intuitive knowledge**.
- Awareness at this level does not depend on information in the memory of the brain nor the feelings in the heart.

- The intuitive knowledge is the process of perception that sees the relationship between past, present and future, and understands how it is related to body-mind phenomena. This kind of knowledge penetrates deeply into phenomena in the past (past causes) that are related to the present (present results). It also sees what will happen in the future as the result of present causes.
- The cycle of relationships between time, matter and energy (*nāma-rūpa*) moves according to the principle of cause and effect. Because this arises, that follows. This thing causes this result. So long as the causes are not extinguished, the cycle of cause and effect will endlessly recur **(The law of cause and effect—*paṭiccasamuppāda*—the cycle of causes).**
- **The wisdom of liberation is the knowledge of *paṭiccasamuppāda*, but it is the cycle of extinguishment**.
- **When the knowledge of liberation develops to its peak, the mind moves into *nibbāna*. No time. No phenomena arise.**

1,250 *arahants* gathered together on the full moon night of the third lunar month (*Māgha Pūjā*).

This great assembly of disciples was not accidental for they were contacted through telepathy.

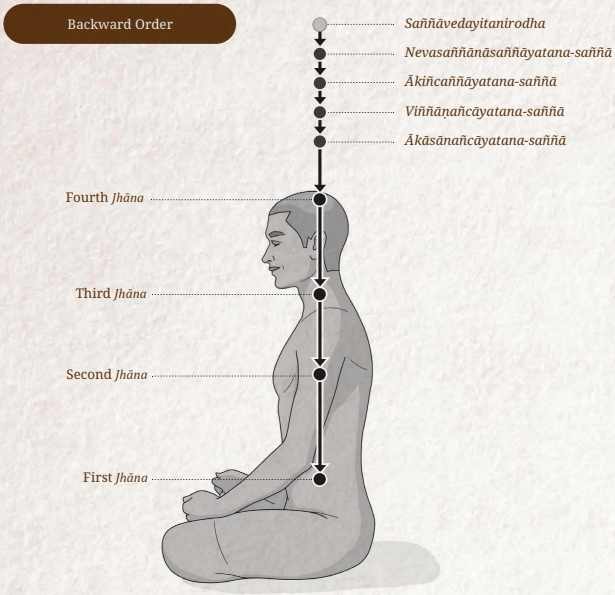
The Lord Buddha made an appointment with his enlightened disciples through supernormal power.

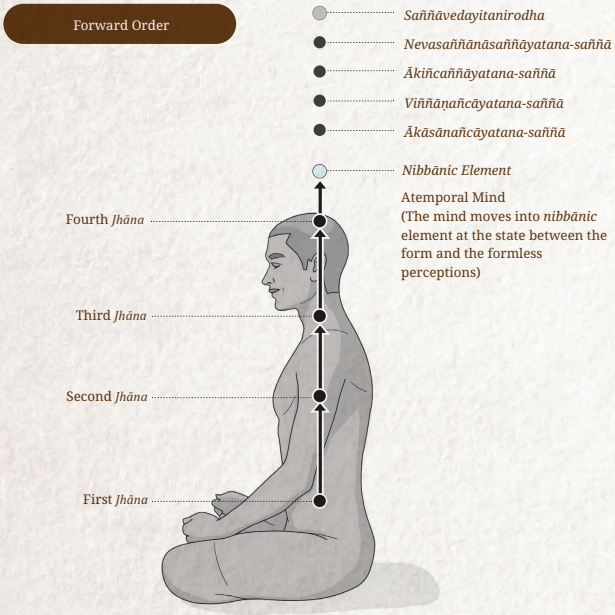
The minds of enlightened persons could receive the message.

Piyadhassi Bhikkhu

Chart 33

Nine Progressive Abodes *(Anupubbavihāra)*





How did the Buddha Die? In which manner did he enter the final release (*parinibbāna*)?

- The perfected one uses skill and proficiency of progressive abodes (*anupubbavihāra*) in both the **backward** and **forward** order on the path of the final release (the final abandonment of body and mind).
- In the **forward** order, the mind moves from the **fourth *jhāna*** into the ***parinibbānic* element**.
- The mind moves into ***parinibbāna*** between **form perception** and **formless perception**.

Progressive Abodes: The Science and Art of Dying

The knowledge of the nine progressive abodes is the highest level of science and the art of dying.

- The mind abandons the sensual realm and moves into the area of the form realm (perception of form).
- In the **form realm**, no pain (including all **negative feelings**) occurs.
- When the mind reaches the **second *jhāna***, **verbal formation** ceases (including applied and sustained thoughts—*vitakka and vicāra*).
- In the **fourth *jhāna***, the **bodily formation** (inhalation and exhalation) ceases.
- The mind abandons the **form realm** and moves on to the **formless realm** (formless perception).

- When the mind reaches the level of **the cessation of perception and feeling** (*saññāvedayitanirodha*), **mental formation** (perception and feeling) ceases.
- Once the mind comes out of the cessation of perception and feeling (*saññāvedayitanirodha*), perception (*saññā*) resumes again. Then one should lead the mind into the backward order of the progressive abiding by making a wish and recite "reversing (*patiloma*), reversing (*patiloma*), reversing (*patiloma*)." The mind will move into the cessation of perception and feeling again, and moves down to the fourth, third, second and first level of formless perception (*arūpasaññā*), and down further to the fourth, third, second and first level of form perception (*rūpasaññā*) successively.
- When the mind dwells in **the first *jhāna***, one should lead the mind into the forward order of the progressive abiding by making a wish and recite "forwarding (*anuloma*), forwarding (*anuloma*), forwarding (*anuloma*)." The mind will move up to the second, third and fourth *jhāna*, and then moves into ***nibbānic* element** precisely at the state between the form and the formless perceptions.

"The Realized One's body remains, but his conduit to rebirth has been cut off. As long as his body remains he will be seen by gods and humans. But when his body breaks up, after life has ended, gods and humans will see him no more. ..."[46]

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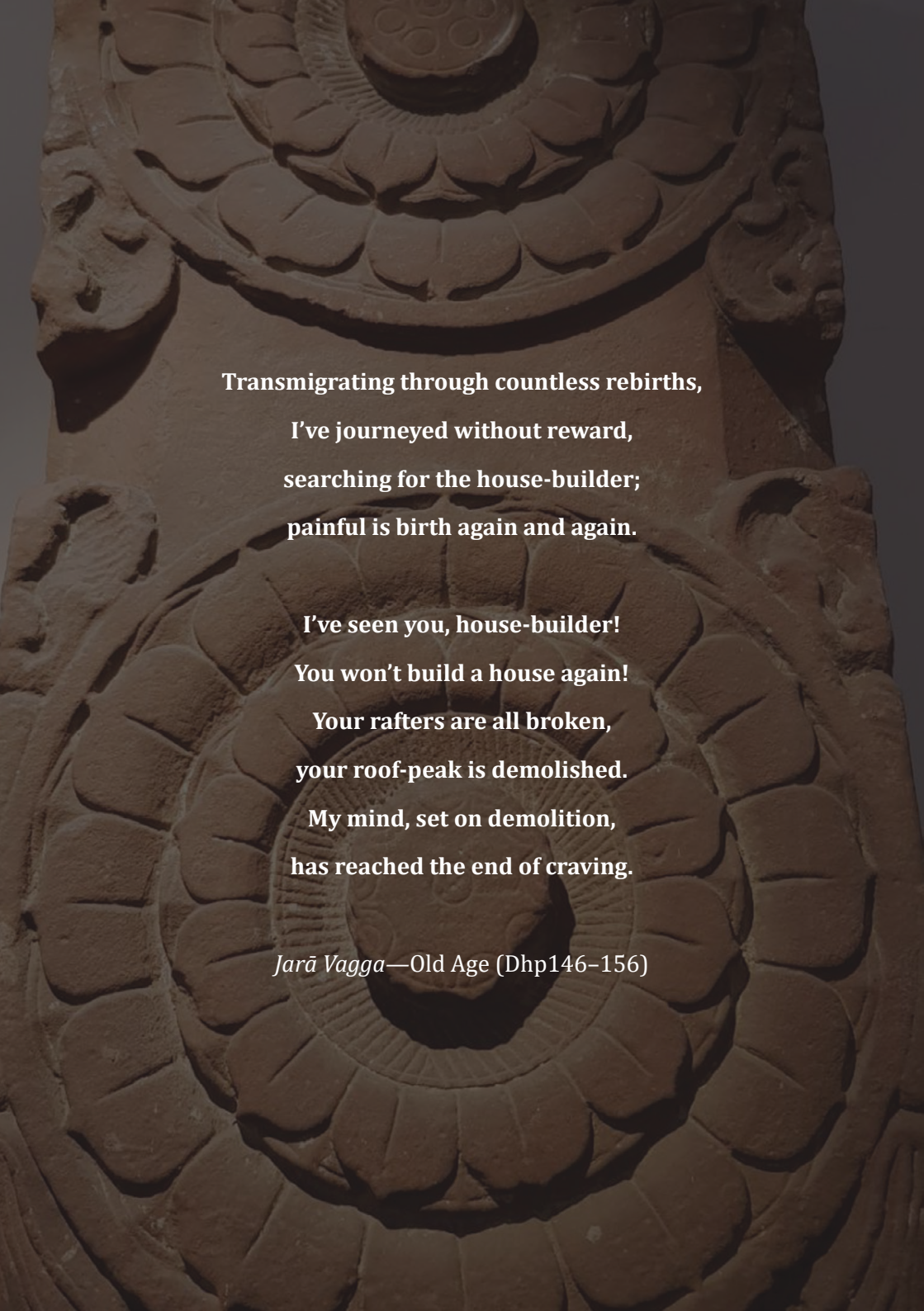
[46] *Brahmajāla Sutta*—The Prime Net (DN 1).



Transmigrating through countless rebirths,
I've journeyed without reward,
searching for the house-builder;
painful is birth again and again.

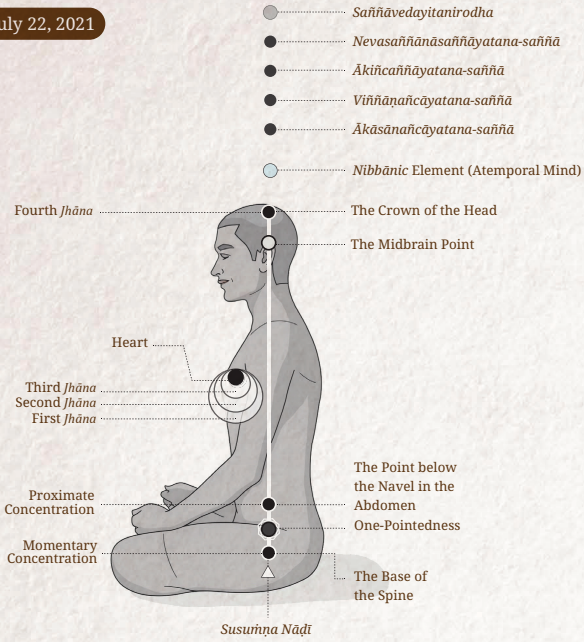
I've seen you, house-builder!
You won't build a house again!
Your rafters are all broken,
your roof-peak is demolished.
My mind, set on demolition,
has reached the end of craving.

Jarā Vagga—Old Age (Dhp146–156)

Chart 34

Jhāna (Second Type)

Before July 22, 2021



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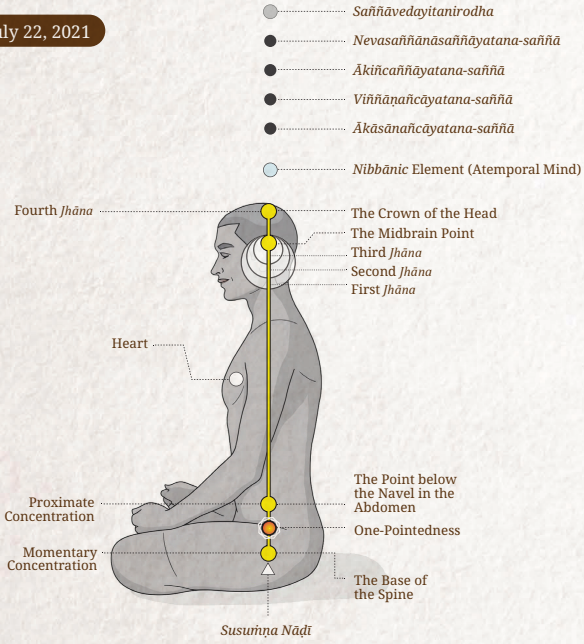

Mind in *Jhāna* (The Second Type)[47]:

The Form Realm of the Fully Enlightened Mind (*Rūpāvacarakiriyā-Citta*)

Long In-and-Out Breath

- **Preparatory sign** (*parikamma-nimitta*)**:** the mind focuses fixedly at the center point of the body.
- The center point of the body is the spot around two inches above the navel.
- If the mind focuses at this spot correctly, the body will respond by straightening itself up automatically. The neck will also straighten up.
- Fixed firmly at this spot, the mind is also aware of the abdomen and the expanding and contracting movement of the chest, which corresponds to the breathing rhythm.
- Awareness is focused firmly at this spot.
- At this spot, the mind is also aware of the long inhalation and exhalation.
- One is aware of inhalation and exhalation at this spot.
- The mind unites completely with this spot, and does not move along with the breathing rhythm.

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[47] For the first type see page 87

- When the inhalation finishes, the exhalation immediately follows.
- When the exhalation finishes, a state of stillness and emptiness appears for a short while before a new round of inhalation begins.

Momentary Concentration (*Khaṇika-Samādhi*): Emerging Sign (*Uggaha-Nimitta*)

Short In-and-Out Breath

- The in-and-out breath continues up to a point. Then, suddenly, the movement of the in-and-out breath **abruptly stops**. (About 30 percent of the volume of normal breath drops out.)
- **This sudden drop of the breath occurs precisely at the exhalation moment**.
- The mind moves down to the base of the spine (the tailbone).
- **The whole body and neck automatically straighten up**.
- The sensation at this moment is like standing before the door of a tunnel of energy.
- **The emerging sign appears**. The feeling of being fixed firmly with the particular spot also appears. **This is the characteristic of one-pointedness (*ekaggatā*).**

- The tremendous energy of one-pointedness binds and magnetizes the mind to unite it with this spot.
- **The short in-and-out breath also emerges at this spot**.
- Here, the mind is free from the pulling energy of the brain (sensual perception).
- Light from **rapture and bliss**, which is a very **refined and subtle energy,** diffuses and permeates throughout the body.
- **The light energy will increase in intensity and clarity corresponding to the power of concentration**.
- The body is very light (*kāya-lahutā*), bodily feeling is tender (*kāya-mudutā*). The heaviness in the body and coarse sensations all vanish. The body feels weightless.
- The remaining breath is about 70 percent of the normal volume.
- The strength of one-pointedness is about 30 percent (of its peak).

Emerging sign is actually the state when one-pointedness appears.

- According to the *Abhidhamma* or the analytic doctrine of the Buddhist Canon, **one-pointedness** is one among the seven universal or primary mental concomitants which co-exist with every consciousness.
- From experiential perspective, one-pointedness occurs only at the level of momentary and proximate concentration, form and formless perception. Wherever the *Sutta* mentions one-pointedness, it always described the state of concentration.
- According to the *Jhāna Sutta* (AN 9.36), **one-pointedness** *(ekotibhāva)* begins to emerge in the second *jhāna*.
- According to meditative experience (using the breathing meditation method), **one-pointedness surfaces and appears (as the state of emerging sign)** at the point when the in-and-out long breath changes into the in-and-out short breath (the second level of *Ānāpānasati*).

Proximate Concentration (*Upacāra-Samādhi*): The Enhanced Sign

Subtle Breath (The Whole Body, The Whole Breath)

- The short breath continues up to a point, the movement of the in-and-out breath **abruptly vanishes**. (Another 30 percent of the breath disappear.)
- **The disappearance of the breath occurs at the moment of exhalation**.
- The mind moves up from the base of the spine (the tailbone) to the spot two inches below the navel.
- **The body and neck straighten up automatically**.
- The tremendous power of one-pointedness magnetizes the mind firmly at this particular spot.
- **At this spot, the characteristics of the subtle breath (the whole body, the whole breath) reveals itself clearly**.
- **The enhanced sign** (*paṭibhāga-nimitta*) is the state in which the united feeling of one-pointedness at the particular spot is extended. **The duration of this extension corresponds to the level of concentration.**

- Light from rapture and bliss, which is very **refined and subtle energy,** diffuses and permeates throughout the body.
- **The light energy will increase in intensity and clarity corresponding to the power of concentration**.
- Light and tender bodily feelings (*kāya-lahutā* & *kāya-mudutā*) prevail. The heaviness in the body and coarse sensations all vanish. The body feels weightless.
- Now, the remaining breath is about 40 percent of the normal volume.
- The strength of one-pointedness is about 60 percent of its peak.

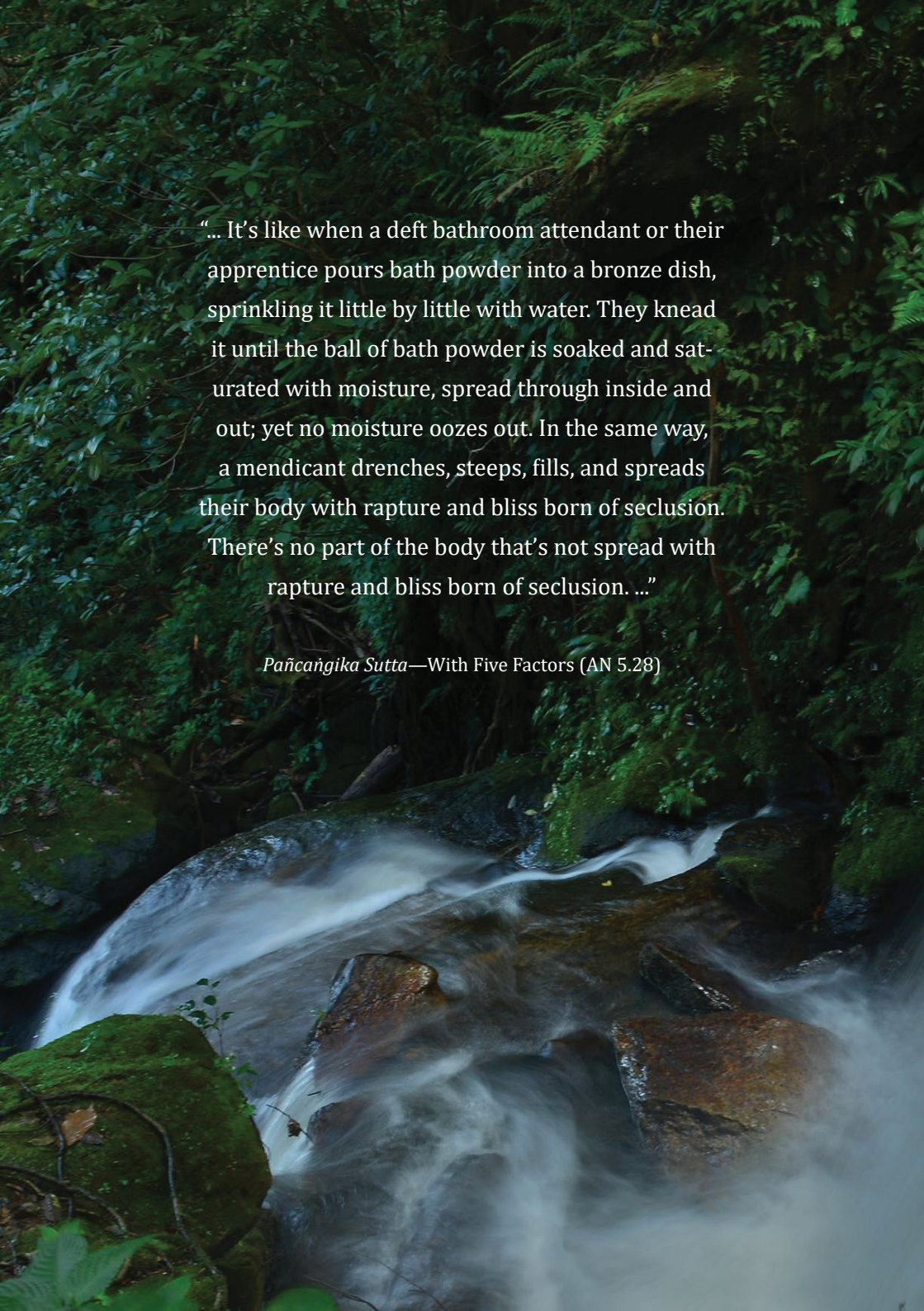
The enhanced sign (*paṭibhāga-nimitta*) is the duration of one-pointedness which is extended and lasts longer.

The First *Jhāna* (Absorption Concentration—*Appanā-Samādhi*)

Calm Breath (The First Level)

- The continuity of breath goes on up to a point when there is a sudden change. The movement of the in-and-out breath **abruptly vanishes**. (Another 30 percent of the normal volume of breath disappears.)

- **The disappearance of the breath occurs at the moment of exhalation**.
- The mind moves from the spot of proximate concentration up to the midbrain point.
- **This midbrain point is the basis of the three levels of absorption concentration**.
- **The body and neck straighten up automatically**.
- **At this spot, the characteristics of the calm breath are clearly revealed to the mind**.
- Only 10 percent of the breath remains at this stage.
- The strength of one-pointedness increases up to 90 percent.
- The united feeling of one-pointedness in the state of the **enhanced sign** extends itself more. **The higher the level of concentration, the longer is the duration of this state.**
- The tremendous power of one-pointedness magnetizes the mind firmly at this particular spot.
- The energy of light from **rapture and bliss resulting from seclusion (*viveka*)** diffuses from the midbrain point and permeates throughout the body.
- **The higher level of concentration, the brighter and clearer is the light.**
- Heaviness in the body and coarse sensations all vanish. The body feels weightless.



"... It's like when a deft bathroom attendant or their apprentice pours bath powder into a bronze dish, sprinkling it little by little with water. They knead it until the ball of bath powder is soaked and saturated with moisture, spread through inside and out; yet no moisture oozes out. In the same way, a mendicant drenches, steeps, fills, and spreads their body with rapture and bliss born of seclusion. There's no part of the body that's not spread with rapture and bliss born of seclusion. ..."

Pañcaṅgika Sutta—With Five Factors (AN 5.28)

The Second *Jhāna*

Calm Breath (The Second Level)
Be aware, clearly know rapture, breath in, breath out.

- The continuity of calm breath goes on up to a point when the sudden change appears again. The movement of inhalation and exhalation abruptly vanishes. (Another 3 percent of the breath disappears.)
- **The disappearance of the breath occurs at the moment of exhalation**.
- At the midbrain point, the mind moves out from the first level of absorption concentration (the first *jhāna*) and proceeds to the border of the second level of absorption concentration (the second *jhāna*).
- Applied and sustained thoughts (*vitakka and vicāra*) that are the concomitants of **verbal formation** (*vacī-saṅkhāra*) vanish in the **second *jhāna***.
- **The body and neck straighten up automatically**.
- Only 7 percent of the breath remains at this stage.
- The strength of one-pointedness increases to 93 percent.

- The united feeling of one-pointedness in the state of the **enhanced sign** extends itself more and more. **The higher the level of concentration, the longer is the duration of this state.**
- The tremendous power of one-pointedness magnetizes the mind firmly at this particular spot.
- Light from **rapture and bliss that result from concentrative power (*samādhi*)** diffuses from the midbrain point and permeates the whole body.
- **The higher the level of concentration, the more intense and clearer is the light.**
- The heaviness in the body and coarse sensations all vanish. The body feels so light as if it is weightless.

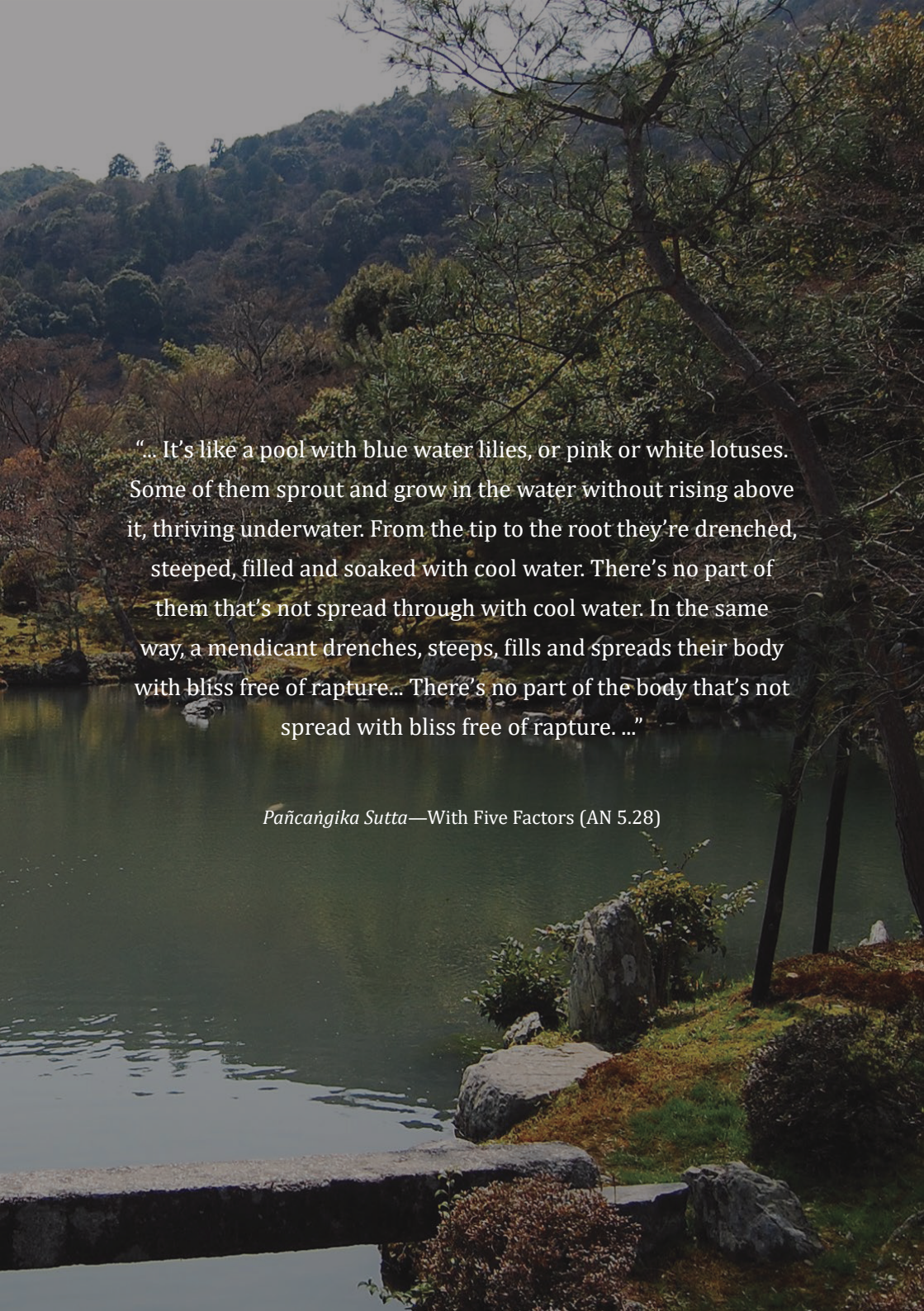
"... It's like a deep lake fed by spring water. There's no inlet to the east, west, north or south, and no rainfall to replenish it from time to time. But the stream of cool water welling up in the lake drenches, steeps, fills and spreads throughout the lake. There's no part of the lake that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills and spreads their body with rapture and bliss born of immersion... There's no part of the body that's not spread with rapture and bliss born of immersions. ..."

Pañcaṅgika Sutta—With Five Factors (AN 5.28)

The Third *Jhāna*

Calm Breath (The Third Level)
Be aware, clearly know bliss, breath in, breath out.

- The continuity of calm breath goes on up to a point when the sudden change appears again. The movement of the inhalation and exhalation abruptly vanishes. (Another 3 percent of the breath disappears.)
- **The disappearance of the breath occurs at the moment of exhalation**.
- At the midbrain point, the mind moves out from the second level of absorption concentration (the second *jhāna*) and proceeds to the border of the third level of absorption concentration (the third *jhāna*).
- **The body and neck straighten up automatically**.
- Only 4 percent of the breath remains at this stage.
- The strength of one-pointedness increases to 96 percent.
- The united feeling of one-pointedness in the state of **enhanced sign** extends itself more and more. **The higher the level of concentration, the longer is the duration of this state**.
- The tremendous power of one-pointedness magnetizes the mind firmly at this particular spot.
- Light from **bliss that results from concentrative power (*samādhi*)** diffuses from the midbrain point and permeates throughout the body.
- **The higher the level of concentration, the more intense and clearer is the light.**
- The heaviness in the body and coarse sensations all vanish. The body feels so light as if it is weightless.



"... It's like a pool with blue water lilies, or pink or white lotuses. Some of them sprout and grow in the water without rising above it, thriving underwater. From the tip to the root they're drenched, steeped, filled and soaked with cool water. There's no part of them that's not spread through with cool water. In the same way, a mendicant drenches, steeps, fills and spreads their body with bliss free of rapture... There's no part of the body that's not spread with bliss free of rapture. ..."

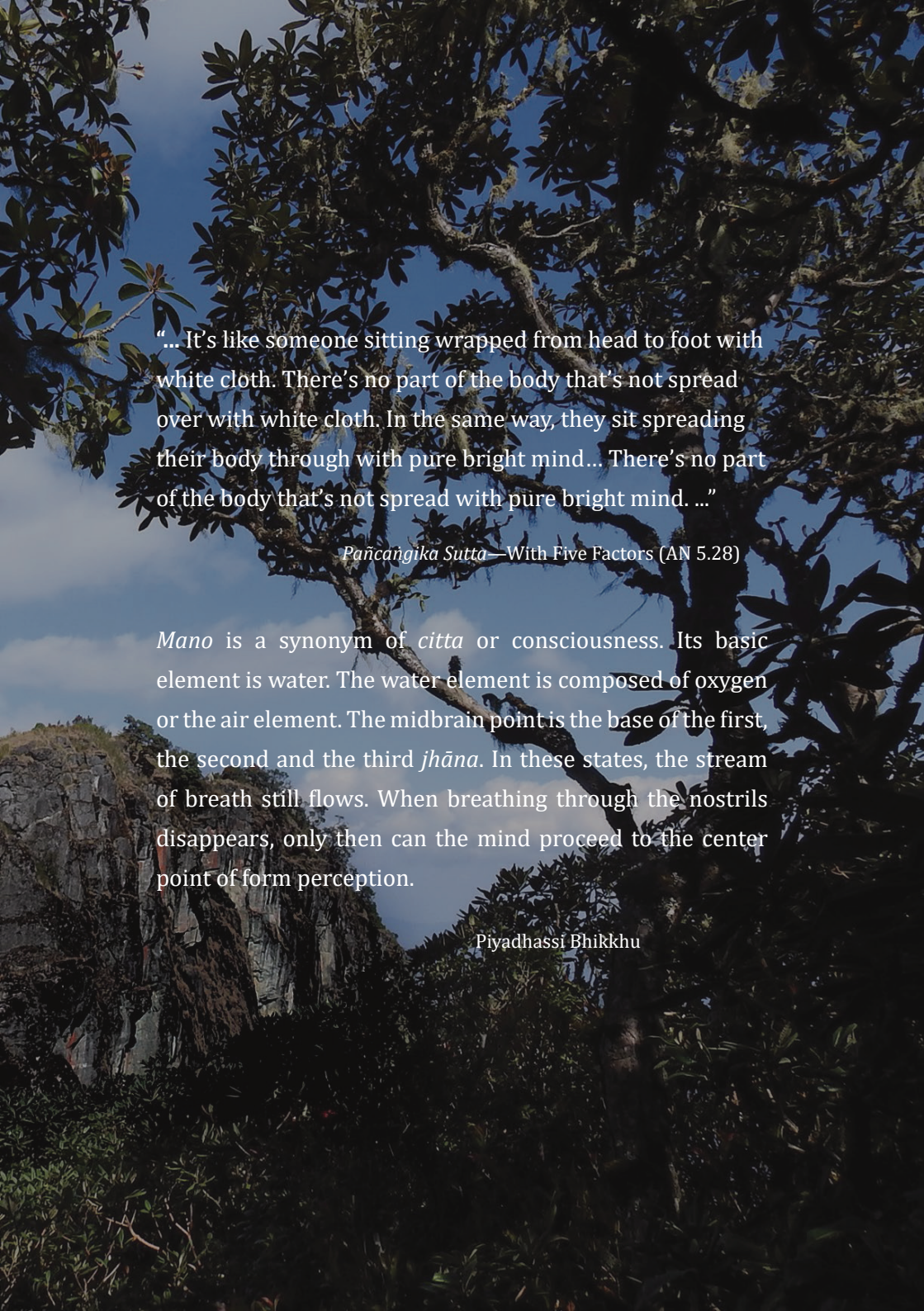
Pañcaṅgika Sutta—With Five Factors (AN 5.28)

The Fourth *Jhāna*

Be aware, clearly know the mental formation (From the author experience, there is no inhalation and exhalation).

- The continuity of calm breath goes on up to a point when the sudden change appears again. The last 4 percent of the inhalation and exhalation from the nostrils abruptly vanishes.
- **The disappearance of the breath occurs at the moment of exhalation**.
- **The mind moves from the midbrain point up to the crown**.
- The body and neck straighten up. In the axis of the spinal bone, enormous energy arises and diffuses throughout the body automatically.
- **The flow of inhalation and exhalation through the nostrils has eventually stopped**.
- The inhalation and exhalation, which are the component and the constituent of the body (**bodily formation**), have to vanish in the **fourth *jhāna***.
- The remaining formation that continues arising and ceasing in a flow are **mental formation (perception and feeling**).
- The movement of *prānā* energy that depends on breathing has also vanished.

- Now, *prānā* energy moves in and out of the body through the skin pores instead of the nostrils.
- The state of the body is similar to the sleep mode of a computer.
- The bodily state can also be compared to the winter hibernation of certain animals like frogs or bears.
- **The mind is now free from the attracting force of the body (*rūpa*).**
- The strength of one-pointedness is at the peak, namely 100 percent.
- The tremendous power of one-pointedness and equanimity magnetizes the mind firmly and completely at this particular spot on the crown.
- **The strength of mindfulness is complete in the fourth *jhāna*.**
- **The latent tendency of ignorance (*avijjānusaya*) also vanishes in the fourth *jhāna*.**
- **The energy of pure white light resulting from the purity and completeness of mindfulness and the clarity of consciousness (*sampajañña*) emanates from the crown and diffuses throughout every cell of the body.**

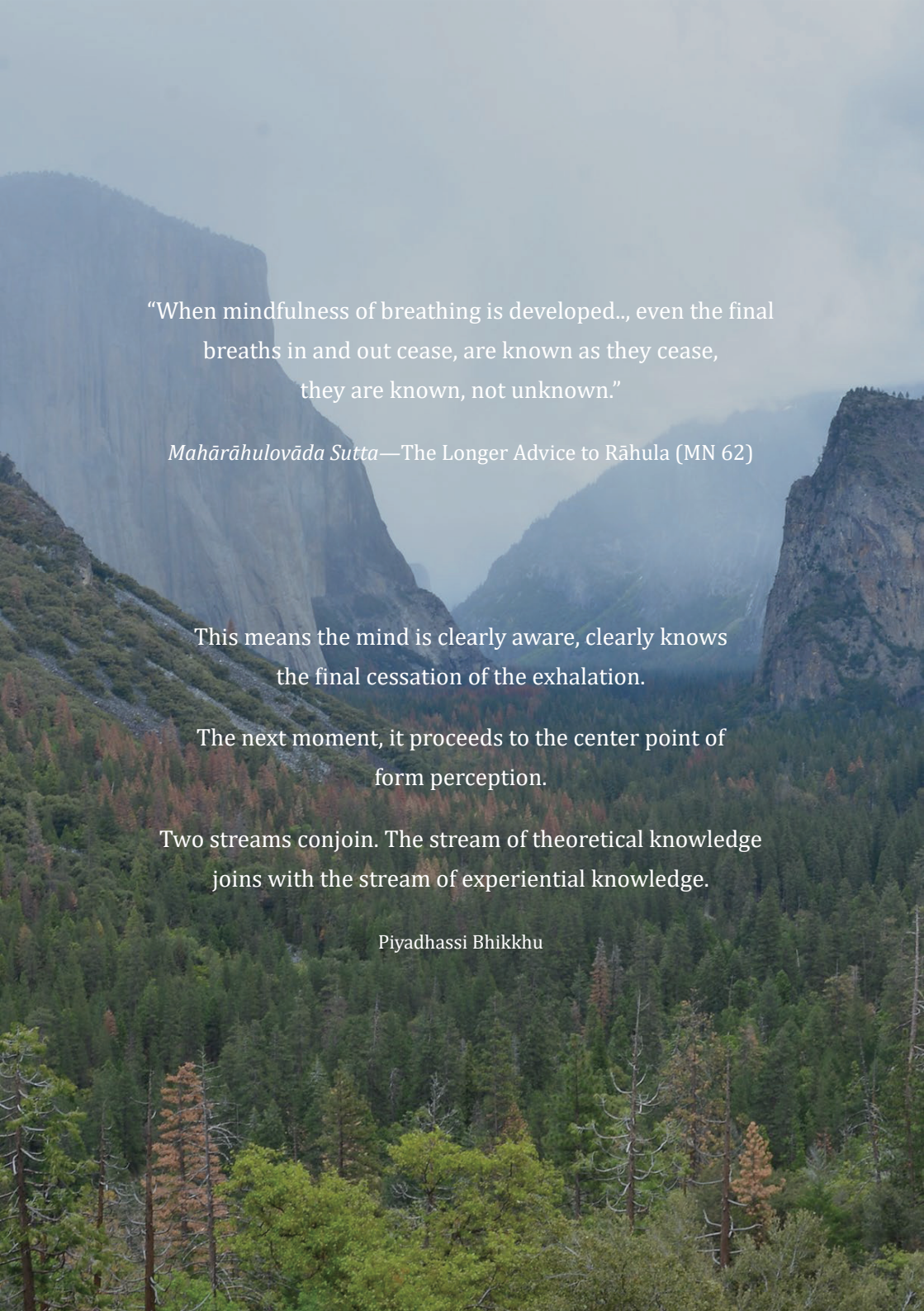


"... It's like someone sitting wrapped from head to foot with white cloth. There's no part of the body that's not spread over with white cloth. In the same way, they sit spreading their body through with pure bright mind... There's no part of the body that's not spread with pure bright mind. ..."

Pañcaṅgika Sutta—With Five Factors (AN 5.28)

Mano is a synonym of *citta* or consciousness. Its basic element is water. The water element is composed of oxygen or the air element. The midbrain point is the base of the first, the second and the third *jhāna*. In these states, the stream of breath still flows. When breathing through the nostrils disappears, only then can the mind proceed to the center point of form perception.

Piyadhassi Bhikkhu



"When mindfulness of breathing is developed.., even the final breaths in and out cease, are known as they cease, they are known, not unknown."

Mahārāhulovāda Sutta—The Longer Advice to Rāhula (MN 62)

This means the mind is clearly aware, clearly knows the final cessation of the exhalation.

The next moment, it proceeds to the center point of form perception.

Two streams conjoin. The stream of theoretical knowledge joins with the stream of experiential knowledge.

Piyadhassi Bhikkhu

The Metaphors Used by the Buddha to Describe the Characteristics of Mind In *jhāna:*

- **The first *jhāna*** is like water that absorbs into and mixes well with fine bath-powder in a copper bowl.
- **The second *jhāna*** is like cool water in a pond.
- **The third *jhāna*** is like water that permeates into a water lily (in a pond).
- **The fourth *jhāna*** is like a big white cloth that covers the whole body from head to toe.

Remark: The metaphors of the first, second and third *jhānas* are about water, since the mind still depends on the basic four elements (earth, water, fire, air). The water metaphor does not apply in the fourth *jhāna* since the air element vanishes; the mind is therefore able to proceed into the center of form perception.

Methods to Analyze (*Dhammavicaya*) the Meditative States

According to the theory in the *Ānāpānasati Sutta*, there are sixteen levels of practice. The seventh level describes thus, "Be aware. Clearly know the mental formation."[48]

- The mind has already entered the fourth *jhāna*.
- **The bodily formation** (in-and-out breath) ceases in the fourth *jhāna*.
- **The verbal formation** (applied and sustained thoughts) ceases in the second *jhāna*.
- The stream of arising and cessation that remains consists only of **mental formation**.

When Dhamma investigation looks back to the development process of the breath, one can come to the conclusion that:

- **Bliss** is the most distinct feature in the **third *jhāna*** (6th level of *Ānāpānasati*).
- **Rapture** is the most distinct feature in the **second *jhāna*** (5th level of *Ānāpānasati*).

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[48] See more detail in the *Ānāpānassati Sutta*—Mindfulness of Breathing (MN 118)

- **Calm bodily formation** is the feature of the first ***jhāna*** (4th level of *Ānāpānasati*).
- **The whole body** (the whole breath) is the feature of **proximate concentration**. (3rd level of *Ānāpānasati*).
- **Short breath** is the feature of **momentary concentration** (2nd level of *Ānāpānasati*).
- **Long breath** is the feature of **sensual perception** (1st level of *Ānāpānasati*).

The Power of Resolve (*Adhiṭṭhāna*)

Resolve the Mind as Wished

- Resolve the mind into the realm of form perception, formless perception and the cessation of perception and feeling.
- The highest level of mind is exceptionally strong. It resolves and programs the mind to get into the realm of form perception, formless perception and the cessation of perception and feeling as wished.

How to Enter Form Perception, Formless Perception and Cessation of Perception and Feeling by Means of Resolve

- **From Sensual Perception to Form Perception**
  One should resolve that within the next single hour, may the mind get into and consume the *jhāna* state of

the four levels of the form realm. Then, the mind will move into the form perception as wished without using any other techniques.

- **From Form Perception to Formless Perception and the Cessation of Perception and Feeling** When the mind is in the fourth *jhāna*, one should resolve that within the next hour, may the mind get into and consume the state of the four levels of the formless perception and then proceed into the cessation of perception and feeling. Then, the mind will move into those states as wished without using any other techniques or tricks.

No Form, No Technique, No Trick

- For the **enlightened person**, sometimes when the mind is still perceiving things at the level of the **sensual realm**, **the continuity of the arising-ceasing flow simply cuts off** and vanishes, and the mind just moves into the ***nibbānic* element**.

- The mind automatically moves into the ***nibbānic* element** without using any techniques or effort.

Ten Abodes of the Noble Ones:

1. **A mendicant has given up five factors,**
2. **possesses six factors,**
3. **has a single guard,**
4. **has four supports,**
5. **has eliminated idiosyncratic interpretations of the truth,**
6. **has totally given up searching,**
7. **has unsullied intentions,**
8. **has stilled the physical process,**
9. **is well freed in mind and**
10. **well freed by wisdom.**

And How Has a Mendicant Given up Five Factors?

It's when a mendicant has given up

- sensual desire,
- ill will,
- dullness and drowsiness,
- restlessness and remorse,
- and doubt.

And How Does a Mendicant Possess Six Factors?

- A mendicant, seeing a sight with their eyes, is neither happy nor sad. They remain equanimous, mindful and aware.

- Hearing a sound with their ears …
- Smelling an odor with their nose …
- Tasting a flavor with their tongue …
- Feeling a touch with their body…
- Knowing an idea with their mind, they're neither happy nor sad. They remain equanimous, mindful and aware. That's how a mendicant possesses six factors.

And How Does a Mendicant Have a Single Guard?

- It's when a mendicant's heart is guarded by mindfulness. That's how a mendicant has a single guard.

And How Does a Mendicant Have Four Supports?

- After appraisal, a mendicant uses some things, endures some things, avoids some things, and gets rid of some things. That's how a mendicant has four supports.

And How Has a Mendicant Eliminated Idiosyncratic Interpretations of the Truth?

- Different ascetics and brahmins have different idiosyncratic interpretations of the truth. A mendicant has dispelled, eliminated, thrown out, rejected, let go of, given up, and relinquished all these. That's how a mendicant has eliminated idiosyncratic interpretations of the truth.

And How Has a Mendicant Totally Given up Searching?

- It's when they've given up searching for sensual pleasures, for continued existence, and for a spiritual path. That's how a mendicant has totally given up searching.

And How Does a Mendicant Have Unsullied Intentions?

- It's when they've given up sensual, malicious, and cruel intentions. That's how a mendicant has unsullied intentions.

And How Has a Mendicant Stilled the Physical Process?

- It's when, giving up pleasure and pain, and ending former happiness and sadness, they enter and remain in the fourth absorption, without pleasure or pain, with pure equanimity and mindfulness. That's how a mendicant has stilled the physical process.

And How is a Mendicant Well Freed in Mind?

- It's when a mendicant's mind is freed from greed, hate, and delusion. That's how a mendicant is well freed in mind.

And How is a Mendicant Well Freed by Wisdom?

- It's when a mendicant understands: 'I've given up greed, hate, and delusion, cut them off at the root, made them like a palm stump, obliterated them, so they're unable to arise in the future.' That's how a mendicant's mind is well freed by wisdom.

Then the Buddha got up and said to Venerable Sāriputta, "Good, good, Sāriputta! It's good that you've taught this exposition of the reciting in concert."

That is what Venerable Sāriputta said, and the teacher approved. Satisfied, the mendicants approved what Sāriputta said."[49]

The Cessation of Perception and Feeling: at the Level of the Non-Returner (*Anāgāmī*)

- "Mendicants, take a mendicant who is accomplished in ethics, immersion, and wisdom. They might enter into and emerge from the cessation of perception and feeling. That is possible. If they don't reach enlightenment in this very life, they're reborn in the company of a certain host of mind-made gods, who surpass the gods that consume solid food. There they might enter into and emerge from the cessation of perception and feeling. That is possible."[50]

[49] *Saṅgīti Sutta*—Reciting in Concert (DN 33)

[50] *Nirodha Sutta*—Cessation (AN 5.166)

The Cessation of Perception and Feeling: the Level of the Perfected One

There is no abiding more noble and more exalted than this.

[Anuruddha]: "... Whenever we want, going totally beyond the dimension of neither perception nor non-perception, we enter and remain in the cessation of perception and feeling. And, having seen with wisdom, our defilements have come to an end. This is another superhuman distinction in knowledge and vision worthy of the noble ones, a meditation at ease, that we have achieved for going beyond and stilling that meditation. And we don't see any better or finer way of meditating at ease than this."

[The Buddha]: "Good, good! There is no better or finer way of meditating at ease than this. . ."[51]

[51] *Cūḷagosiṅga Sutta*—The Shorter Discourse at Gosiṅga (MN 31)

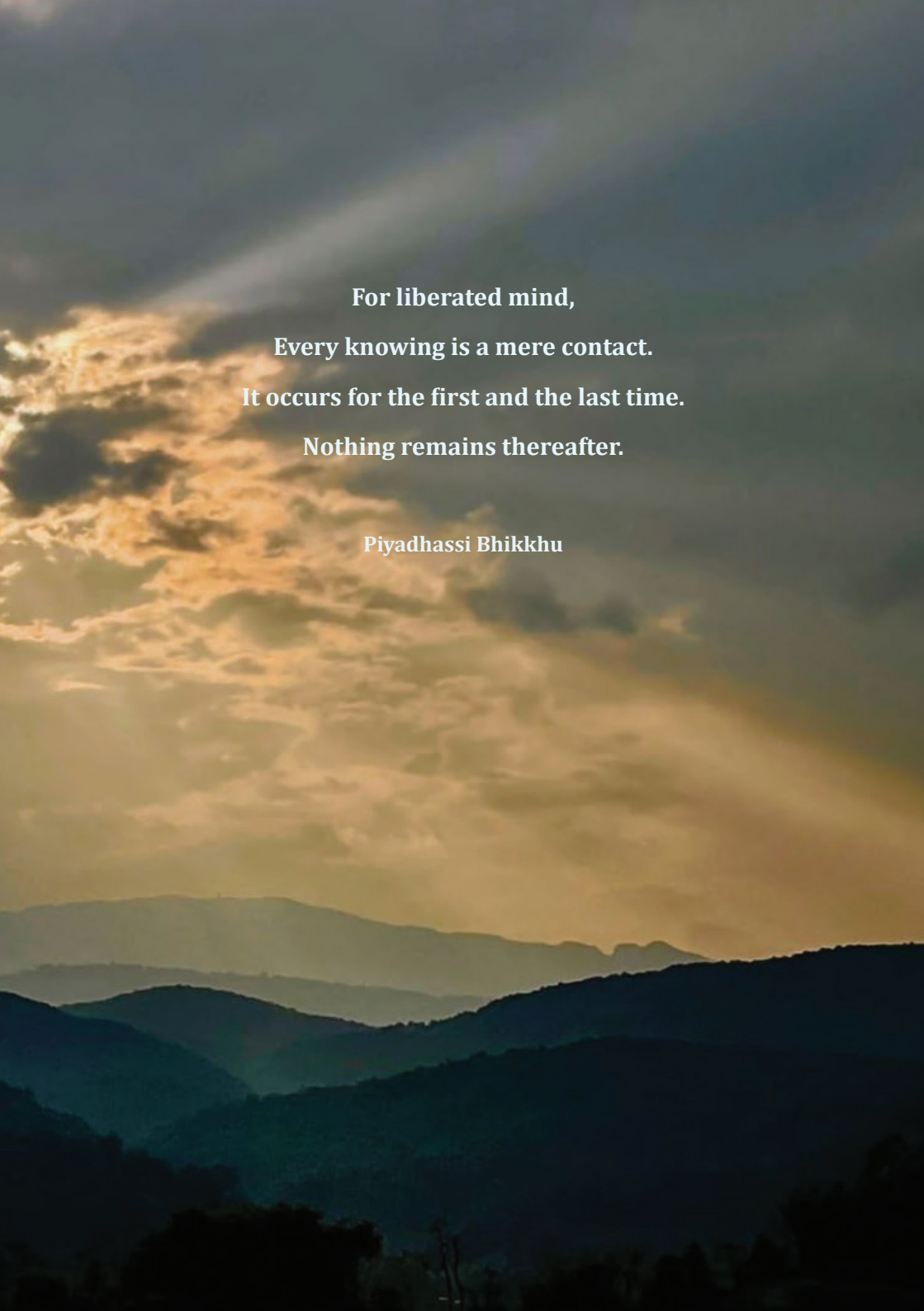
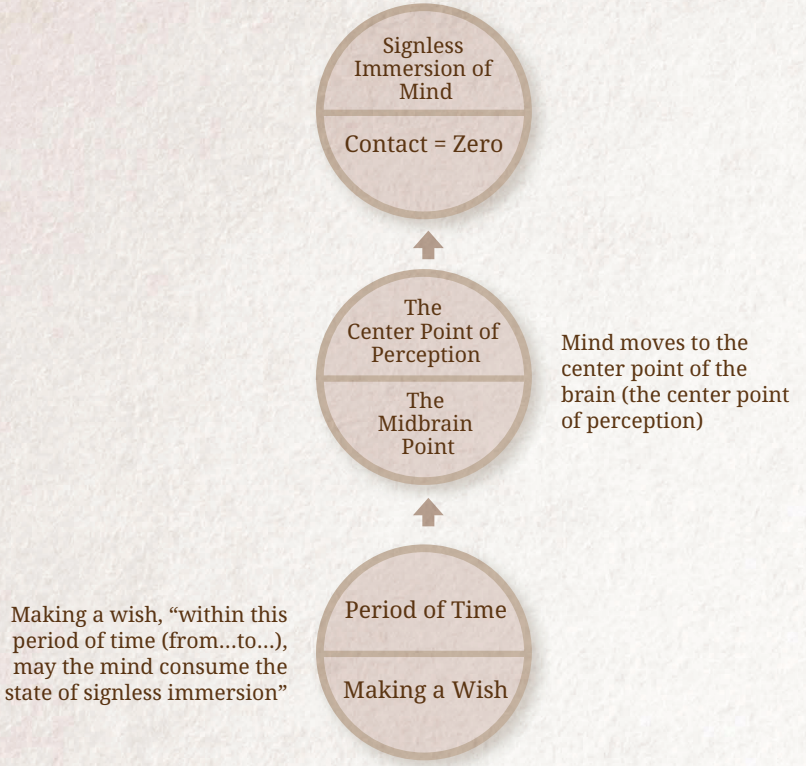

For liberated mind,
Every knowing is a mere contact.
It occurs for the first and the last time.
Nothing remains thereafter.
Piyadhassi Bhikkhu

Chart 35

Signless Immersion of Mind
(Animittā Ceto Samādhi)



Note:

Signless Immersion of Mind:

• In order to get into this state, one can either make a wish before entering *jhāna* (the mind is still in the level of sensual perception) or making a wish in any of the four levels of *rūpa jhāna.*

Attainment of *Jhāna*, Attainment of Fruit, Attainment of Cessation:

• The process of all these three states necessitate *jhāna* as the basis.

Signless Immersion of Mind (*Animitta-Ceto-Samādhi*)

At Beluva village in the city of Vesālī, under the shade of a building in a monastery, during the last rains retreat of the Buddha and shortly before his death, the Buddha repelled the physical suffering caused by his illness.

Ven. Ānanda saw the Buddha's bliss, he went in to pay homage to him and praised the blissful state. He also expressed his sorrow of the coming departure of his Teacher.

"But what could the mendicant Saṅgha expect from me, Ānanda? I've taught the Dhamma without making any distinction between secret and public teachings. The Realized One doesn't have the closed fist of a teacher when it comes to the teachings.

[The Buddha explained why he was happy] ... Sometimes the Realized One, not focusing on any signs, and with the cessation of certain feelings, enters and remains in the signless immersion of the heart. Only then does the Realized One's body become more comfortable.

So Ānanda, live as your own island, your own refuge, with no other refuge. Let the teaching be your island and your refuge, with no other refuge. And how does a mendicant do this? It's when a mendicant meditates by observing an aspect of the body—keen, aware, and mindful, rid of covetousness and displeasure for the world. They meditate observing an aspect of feelings … mind … principles—keen, aware, and mindful, rid of covetousness and displeasure for the world. That's how a mendicant is their own island, their own refuge, with no other refuge. That's how the teaching is their island and their refuge, with no other refuge. ..."[52]

---

[52] *Mahāparinibbāna Sutta*—The Great Discourse on the Buddha's Extinguishment (DN 16)

What is the signless tranquility of mind?

"... 'It's when a mendicant, not focusing on any signs, enters and remains in the signless immersion of the heart. This is called the signless immersion of the heart.'

And so ... I was entering and remaining in the signless immersion of the heart. While I was in that meditation, my consciousness followed after signs.

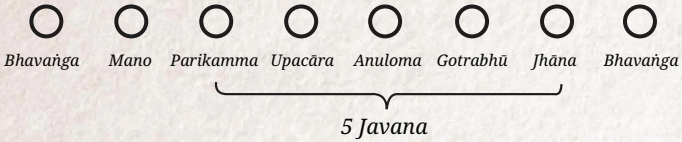
Then the Buddha came up to me with his psychic power and said, 'Moggallāna, Moggallāna! Don't neglect the signless immersion of the heart, brahmin! Settle your mind in the signless immersion of the heart; unify your mind and immerse it in the signless immersion of the heart.'... "[53]

[53] *Animittapañhā Sutta*—A Question About the Signless (SN 40.9)

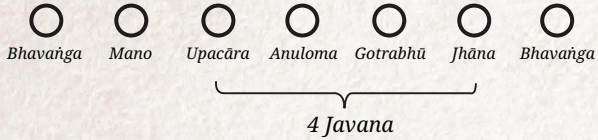
Appanā Javana Mental Process: *Adhikammika Jhāna Vīthi*[54]

Initial Attainment of *Jhāna* Mental Process

Manda Puggala (Average Faculty)



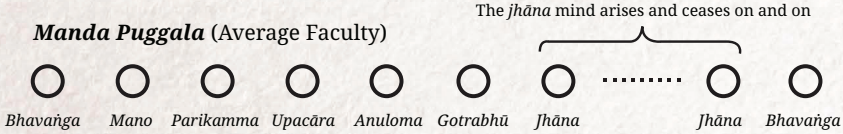
Tikkha Puggala (Keen Faculty)



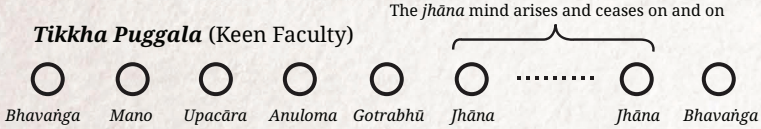
Appanā Javana Mental Process: *Jhāna Samāpatti Vīthi*[54]

Jhāna Absorption Process

Manda Puggala (Average Faculty)



Tikkha Puggala (Keen Faculty)



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[54] Anatomy of the mind - Abhidhamma. (2023, September 17). *25. Jhāna and Magga Mental Processes (Part 1)* [Video]. YouTube. https://youtu.be/4-0XsKMZj-s?si=mDN4MkYHa5r851K3

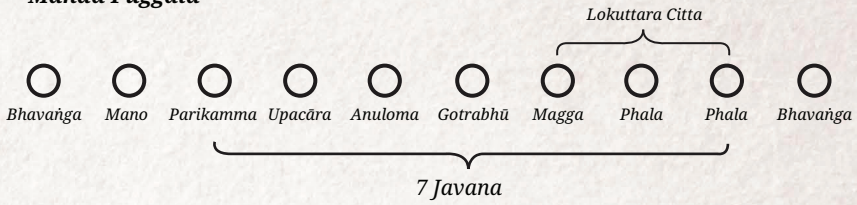
Chart 37

Appanā Javana Mental Process: *Magga Vīthi*[55]

The Mental Process of Enlightenment Path

Sotāpatti-Magga Vīthi

Manda Puggala



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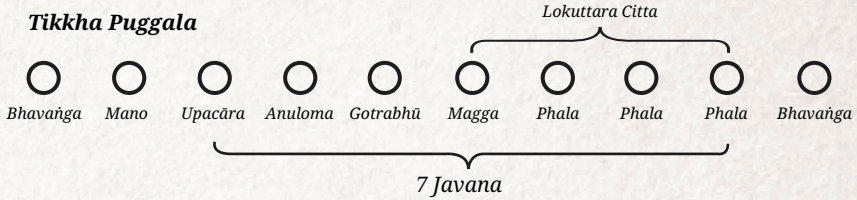
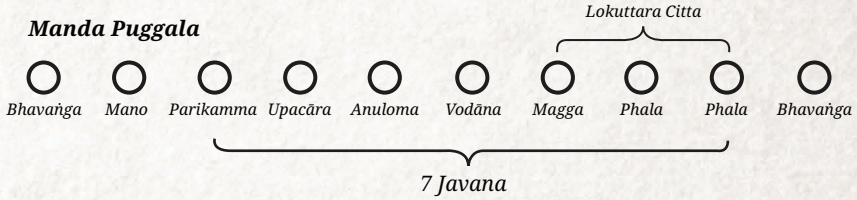


The 3 Higher *Magga Vīthi*

Manda Puggala



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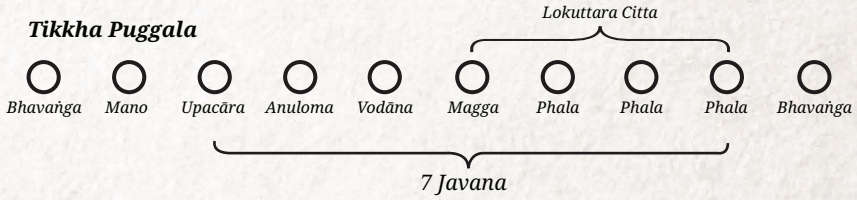

[55] Anatomy of the mind - Abhidhamma. (2023, September 29). *26. Enlightenment Processes (Magga Vithi)* [Video]. YouTube. https://youtu.be/1bPDHstJJHw?si=TSP34K7mL5Pi3gfx

Rejoicing Heart

As the author of ***The Path to The End of Time***, my intention is to offer it as a handbook for studying and practicing Dhamma. I have used the fourth dimension or time as the concept to structure the whole book. Any object at the edge of the circle falls under a very strong centrifugal force. The nearer the object is to the center point, the less strong is the centrifugal force. At the center point, the object is not moved by this force.

The Buddha taught practitioners to train the mind, to detach and pull the mind out of the fetter which binds the mind to cling to the edge of time (past and future), which is the space of mental fabrication. One has to reach the center point of time, which is the space of sheer feeling (where one knows things as they really are). When the mind perceives things as they really are, the mind will not lose its energy in thought and mental fabrication. Therefore, the energy of being in the present moment will continuously increase until it reaches *jhāna*, which is the characteristic of concentration.

When concentration emerges together with other seven components of the noble eightfold path, it will function as the right concentration, whose goal is liberation. One finally reaches and reaps the *nibbanic* element, which is the end of all defilement, impurity and suffering.

I would like to rejoice with and express my thanks and appreciation to all Dhamma friends who have taken part in the translation, editing, layout and publication process, as well as to those who donated for the publication of this work.

May the energy of the ten *pāramī*[56] that everybody has accumulated stay strong and firm in the heart. May it inspire everybody on the journey to finally reach the shore of liberation.

Blessings and loving kindness,

Piyadhassi Bhikkhu

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[56] Ten perfections or qualities leading to Buddhahood: perfection in giving, morality, renunciation, wisdom, energy, forbearance, truthfulness, resolution, loving-kindness and equanimity.

List of Abbreviations

AN	*Aṅguttara Nikāya*
DN	*Dīgha Nikāya*
Dhp	*Dhammapada*
Kd	*Khandhaka*
MN	*Majjhima Nikāya*
SN	*Saṁyutta Nikāya*
TvVi	*Theravāda Vinayapiṭaka*
Ud	*Udāna*

All the citations from the *Tipiṭaka* in this book are from the website suttacentral.net. We chose the version translated by Bhikkhu Sujato. There are but a few exceptions from other translators which will be specified. In the *Sutta* citations, the content in the square brackets is added by the author of this book.

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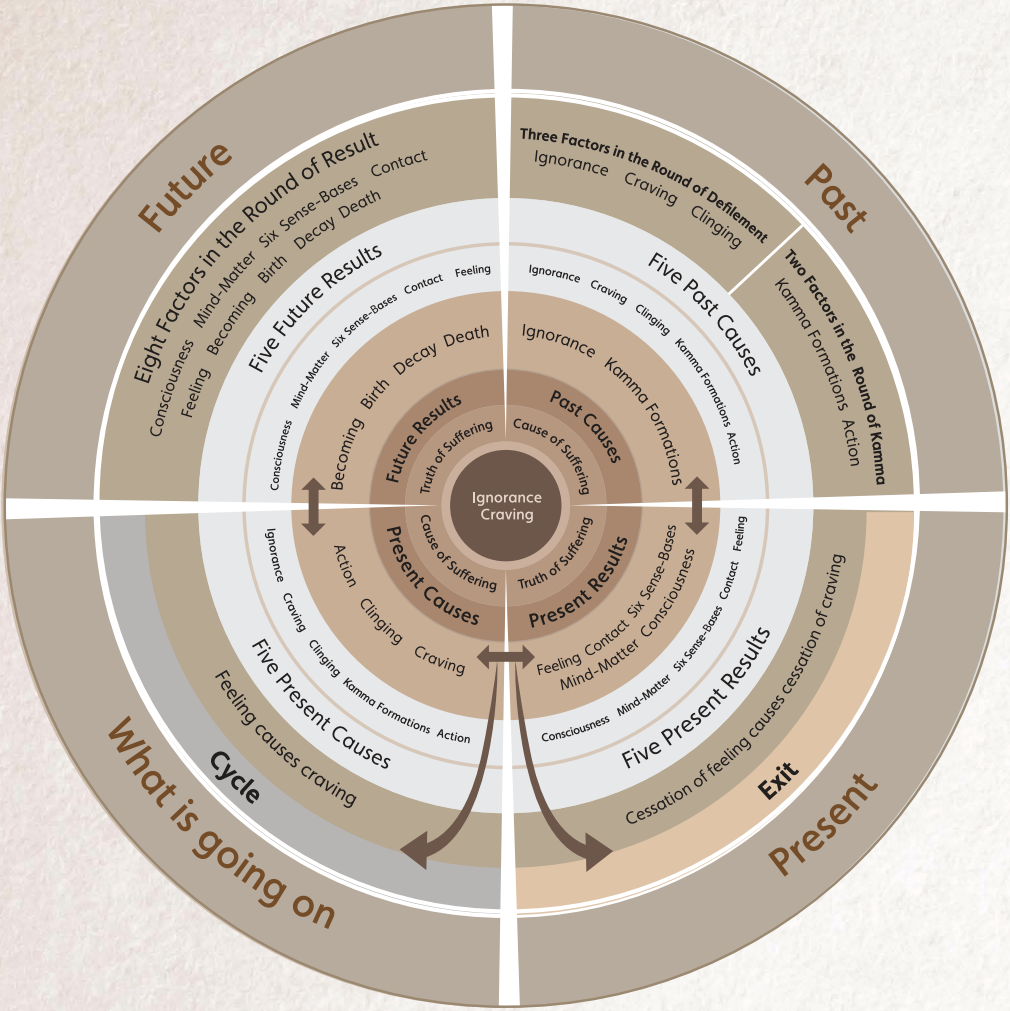
Chart 38

Cycle and Exit: Dependent Origination



"One who sees dependent origination sees the teaching.
One who sees the teaching sees dependent origination."[57]

[57] *Mahāhatthipadopama Sutta*—The Longer Simile of the Elephant's Footprint (MN28)

About the Author

Phra Ajarn Nawee Piyadhassi was born in 1960.

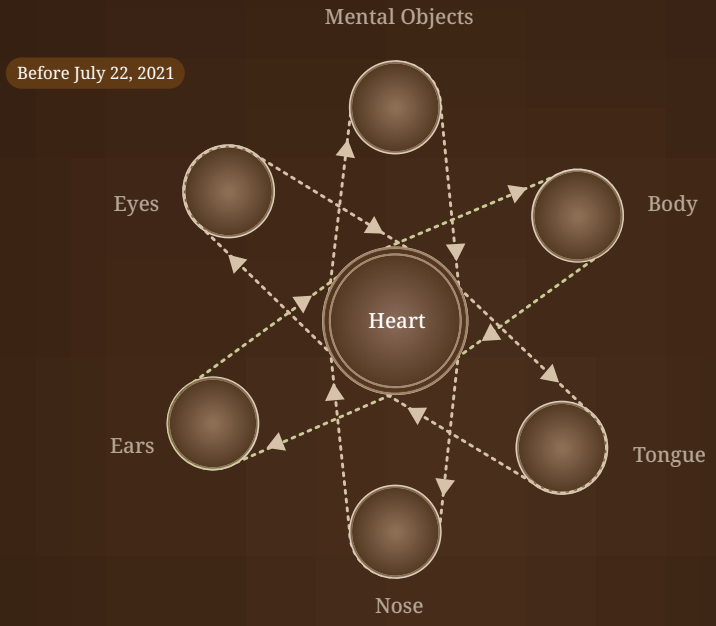
He ordained in 1982 and practiced Dhamma during his first *vassa* under Ven. Thong Sirimangalo at Ram Poeng (Tapotaram) Temple, Chiang Mai.

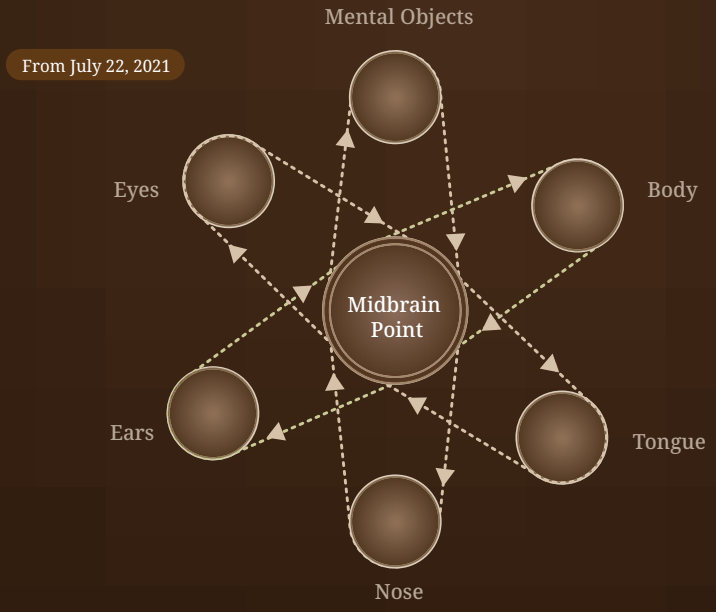
Later, he studied and practiced Dhamma under the guidance of Ven. Ratanañāṇo at Doi Keung Temple, Mae Hong Son Province.

He is currently the abbot of Wat Tham Doi Tone (Doi Tone Cave Monastery) in Mae Wang district, Chiang Mai. The monastery offers meditation retreats once a month throughout the year.

Chart 39

The Wheel of Dhamma





Dhammacakka (The Wheel of Dhamma)

- Knowing (*viññāṇa*) through the five sense doors arouses mental objects (contact through the mind or thought). This knowing at the conscious element (*mano-viññāṇa*) wakes up the mind from the *bhavaṅga* state to know the objects all the time. This knowing process arises and ceases continuously in a flow. This stream of thought whirls around in circles. It is within the cycle of *saṃsāra.*

- In truth, the knowing process through the six sense doors ends at the midbrain point (wholesome volition). But if the knowing is unwholesome, the process ends at the heart. The ignorant mind cannot see the cycle of knowing (the cycle of *viññāṇa*) because the mind is bound by the forces of craving and clinging and is drawn towards the heart (feeling).

- When ignorance is extinguished, the forces of craving and clinging have no location to anchor themselves to. The cycle of knowing (cycle of *viññāṇa*) will emerge clearly to the liberated mind.

- One round of knowing is equal to one conscious contact.

- The knowing process through the five sense doors will move to the midbrain point (without contact with the mental objects, i.e., without thought). mental objects exist in the form of waves of energy (without thought and mental formation). The wave energy of mental objects goes out to the midbrain point, and then circles back to itself in a cycle that moves one round after another repeatedly.

- While the liberated mind perceives the cycle of knowing (the cycle of *viññāṇa*) clearly, there will be no intervention by thoughts or mental formations.

Epilogue

- This is a treatise on the meditative experience.
- It is a Dhamma book proposing how to view the concept of 'time' (the four dimensions are width, length, height and time).
- This book describes the dimension beyond the frame of time, the atemporal dimension. Therefore, *akāliko* is chosen to define it. It actually denotes *nibbāna*.
- This Dhamma book befittingly uses the vocabulary of physics. The characteristics of *rūpa* and *nāma,* matter and energy, are all within the circle of time.
- This treatise reveals the mystery of the relationship between the breath and different levels of the mind.
- For practitioners, this book will get rid of confusion and lack of clarity concerning the characteristics of mind (mind and mental concomitants) in *jhāna.* The book holds that every change, whether coarse or subtle, at every level of the breath (as a discernible phenomenon) is an indicator of different states of mind at every level (in the sensual and the form realms).
- This is a very detailed handbook to study and to practice breathing meditation at every level, especially at the transition point between each level of the breath. The author repeatedly emphasizes that the transition of the breath occurs only at the moment of exhalation.
- The energy that resides in the body was called *chakra* in ancient times. When the mind can contact each level of such energy, it is called concentration (*samādhi*).
- Every chapter uses the fourth dimension, namely time, as the core concept to present the process of transformation. The Edge of Time—sensual realm; the Center Point of Time—form and formless realm; the Atemporal Dimension—*nibbāna* (*akāliko*); Transcending Time—the wheel of Dhamma.
- The noble eightfold path is like a boat or a raft which leads one to the shore. But the path itself is not the shore.

There are six levels of refined energy residing in the body. The ancient language defines different levels of energy within the body as "*chakra*." When the mind moves into each energy level, it achieves concentration (*samādhi*).

Piyadhassi Bhikkhu